# CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS. BOSTON, SATURDAY, JANUARY 25, 1845. VOL. XXIV.—NO. 4.


For the Register.

## BIBLE THEOSOPHY. NO. XIII.

### HISTORICAL TRUTH OF THE NEW TESTAMENT.

The objection against it has already been stated; that Christianity was unknown in veritable history until about two hundred years after the birth of its reputed founder. The following facts, however, are incontestible. The Epistles of Paul are universally acknowledged to be genuine. It follows that there was, of course, such a man as Paul, called an Apostle of Jesus Christ; that he was born about the same time as Jesus of Nazareth, and was cotemporary with those other men who are also named Apostles. We, therefore, take our position on this stand-point. If the Epistles of Paul be genuine and authentic, then the history of 'The Acts of the Apostles' must be essentially true. The references and synchronisms between the 'Acts' and the 'Epistles' are so numerous, exact and well known, that they need not to be here illustrated.

If then, there was, in truth, such a man as Paul, and the Epistles, bearing his name, be genuine, there must, of course, have been such men as Peter, John and the Jameses. For Paul was their cotemporary and had personal intercourse with them. And these men were the companions of Jesus. They were instructed by him; travelled *with him*; lived with him. They had *no motive* to falsify either the facts *or the doctrine* to which they testified, and manifestly *could not* essentially, if they had made the attempt. They had received instructions, an enlightenment and an impulse, from him, which could not have been effected by dissimulation. In Paul's time numerous Churches were established; a sprinkling of them in all the countries between the Euphrates and the Tuscan race. We have the authority of Josephus for the existence and death of James, the Apostle; and for the reality of such names as the Herods, Pontius Pilate, Cyrenius, Felix and Festus. Also, that these men existed in the first century, A. D. According to the Gospel of Luke, the ministry of Jesus commenced in, or about, the 15th year of the reign of Tiberias Cesar. The conversion of Paul occurred some few years afterwards. About A. D., 68, a persecution of Christians took place at Rome. It is mentioned by Tacitus. He relates that the Emperor Nero, to shield himself against the popular belief of his own incendiarism, and to fix it on others, caused the Idumeans—by which name the Jews were then denominated—the authors of a new and detestable superstition, to be put to death in the most cruel manner; causing them to be plastered with pitch and burned by night in the streets of the city. That these victims were Christians, is a fact doubted by none. The Apostles Paul and Peter were believed, by the primitive Christians, to have perished in this persecution. About 40 years later, in the reign of Trajan, the celebrated Pliny, then pro-consul of Bythinia, wrote his famous letter to the Emperor, stating the fact of there being in the province very great numbers of Christians, and asking for instructions in regard to the manner in which they should be treated. Between A. D., 120 and 130, in the reign of Hadrian, two apologies, in behalf of Christians, were addressed to the Emperor by educated men, Aristides and Quadratus. The former of these men, was a native of Athens; and in the apology—the defence and justification—of the latter, it is stated that there were then some persons living who had been subjects of the healing miracles of Jesus. Twenty years later, about A. D., 150, Justin, the Martyr, prepared and presented to the emperor, Antoninus Pius, an elaborate apology, which, together with other literary productions of the same author, is still extant. They contain quotations from what he calls 'Memoirs of the Apostles,' which are found in the Gospels of Matthew, Luke and John. It is not, therefore, true, as alleged by Mr. Kneeland, that the first recognition of the Christians, in veritable history, was made by Ireneus in the last section of the second century.

But we are told that the Gospels, esteemed canonical, are not recognized in the Epistles of Paul. This fact, however, does not prove that they did not, some of them, then exist. The author of the book of 'Acts' recognizes one of them. But admitting the prior existence of the Pauline Epistles to the Gospels, this fact can have reference only to *the composition of the record;* not to *the facts recorded*. The Christianity of the Gospels must have preceded that of the Epistles. They are not, in all respects, alike. In the Gospels, we have the simple *principles*; in 'The Acts' and the Epistles, we have a more extended *application* of these principles. In the latter, there is the development of a new element, struck out by the contact of Christianity with Gentilism. The doctrine of *justification by faith* is not recognized in the Gospels. There was then no occasion for it. All to whom Jesus preached were of the circumcision. The question had never come up; can a man be a true 'disciple' and yet uncircumcised; a gentile; not even a proselyte of the gate? In the times of the Apostles, this question *had* come up and caused great agitation. It is the pervading topic of the letters of Paul.

Our position, then, as above stated, is this: the fact, that a man, named Paul, wrote at least ten of the Epistles, if not the whole thirteen bearing his name, is unquestioned. It is an undisputed historical truth. No modern sceptic pretends to doubt it. And the Epistles being confessedly genuine, the book of the Apostolical 'Acts' must, of course, be, for substance, a true narrative. And as these stand on the Gospels, as their platform, the latter must be substantially true also. For these grew from the former, and cannot otherwise be accounted for. There could not have been *a Paul* without *a Jesus*. The one was the master, the other, the disciple. The life and doctrine of Jesus, therefore, are as veritable facts of history as the life and writings of Paul, the Apostle. *These* are undisputed; *those*, therefore, must be equally incontrovertible.

The two most extraordinary phenomena in the history of mankind are *Judaism* and *Christianity*. The origin of them and their important influence upon the world, are wonderful beyond example. Without Christianity, the modern civilization of Europe and of European America, had not been. And without Judaism, Christianity had not been. For the latter grew out of the former. One was the root, the other is the tree grown out of it. Christianity is now the religion of the most enlightened and efficient nations of the earth. it has been holding on its way during the whole period of eighteen centuries, and is now more extended, than it ever has been heretofore. It is now making new acquisitions, and making them more and more rapidly. It is the only religion, now on *the advance*. Other religions are on the decline; this progresses. It retains all its original vigor and elasticity. Other religions have become decrepid and imbecile. Their mid-day has past; they are on the wane and must soon die out. This is waxing stronger and stronger. Christian nations hold the sceptre of the earth. Mahomedan and Pagan powers cannot stand against, or before, the influences of Christianity. The philosopher discerns this fact as clearly as the Christian believer.

And on what principle do these facts obtain? Why did Judaism produce Christianity? And whence does the latter derive its incomparable efficiency? Why does it not fall into decrepitude as it grows old? There must be a cause. And what can this be, except that her temple is pillared on the foundations of eternal truth? That it is a religion adapted to the wants of human nature? That it contains all the essential truth by which man can be profited, and nothing which is hurtful to him? He wants a religion that will not conflict with his reason, nor contradict his conscience, nor arrest the progress of his knowledge; a religion that will aid him in that career of advancement for which his rational and moral nature has fitted him; that will encourage and direct his good desires; restrain his hurtful passions; sweeten the dispositions of his heart; sustain and comfort him in his adversities, especially when about to walk through the dark valley of the shadow of death. Man wants a religion that brings him into acquaintance with a God, kind, gracious, condescending, perfect and almighty; a God who doeth *good*, nothing but *good; good* continually and unto all; a God who is as free from all anger and wrath, as the Christian law commands men to be; a religion which lays the axe at the root of the tree of all human iniquity and will eventually hew it down, and thus make an end of injustice, cruelty, oppression, intemperance, war and every other vicious custom among men. Such is the religion demanded by the wants of man. And he *will have* such a religion or be unsatisfied. He has tried many and found them wanting. Judaism answered man's religious want far beyond any other religion of antiquity. Hence its comparative permanence. Mahomedanism was a compound of Pagan, Jewish and Christian elements. And it has had a prevalence, in length and breadth, next to Christianity. But its incompetence is apparent and it is now dying out. Christianity alone answers the religious want in human nature. It happily supplies all its need. It can never grow old; never wear out. Its principles are true and universal. In proportion as they are developed and work their office, it purifies the human family of its faults; its crimes; its sins. And its mission will not be consummated until *charity* becomes the effective law of the world; until man loves his neighbor as himself; until all sectarianism and nationalities be done away; until the whole race of Adam shall be one brotherhood; until all divisions and distinctions not standing on the ground of usefulness and general consent, shall be repudiated; and all the virtues which adorn human nature shall clothe man as with a garment. 'And the knowledge of the Lord shall fill the earth.'

## CAPITAL PUNISHMENT. NO. II.

James I. 15: 'Sin, when it is finished, bringeth forth death.'

Do we fully understand the nature of the penalty of death, inflicted upon the criminal?—What is death to one guilty of a capital crime? It is an end to the life of an evil doer, who has wilfully brought great suffering upon others; it is an end, for instance, to the life of an incendiary, who has caused the death of a number of innocent persons, and reduced many more to poverty and distress. It puts an end to the *power* of that evil doer to destroy and involve others in ruin.

The soul of the criminal, at the moment of execution, goes to answer for his conduct before a Being infinitely just and good; a Being who perhaps accepted the repentance of his last moment. In such a case, death is not loss, even to the criminal, but gain. If it were certain that the soul of the criminal, at the moment of execution, must inevitably, for his crime, go into a state of unmingled and interminable misery, most seriously should I doubt the right of any human tribunal to subject him to such a destiny. From such a destiny, I should plead that he ought, as long as possible, to be spared, if this could be, consistently with the safety of the community: and especially if it were probable that the criminal, by being spared, might be brought to repentance, and become an heir to eternal life, I should be strongly inclined to object to the penalty of death for his crime.—And yet I should, perhaps, meet this difficulty; that if the criminal should be spared, *he* might be guilty of sending *others into eternity*, unprepared, and liable to endless punishment, because in a state of impenitence and unbelief.—I should think that a consistent believer in the orthodox faith, as it is called, for *that reason*, might be in *favor* of capital punishment. He would think it better that one should perish, than that many should be exposed to the corrupting influence of a bad example. I do not perceive how we could very plausibly or fairly oppose his argument.

If, on the other hand, as some believe, death to the criminal is a sure passport to perfect happiness, the criminal surely *loses* nothing, and society is rid of a bad member. I see no good reason, on that ground of belief, for opposing capital punishment.

We find that strong feeling and sound reason are often greatly at variance, and even in direct opposition. Scenes of execution have often been described, in a manner to excite great sympathy for the criminal. Multitudes witness *them*, who never witnessed the appalling scene of murdered innocence. The death of a criminal, a hardened, blood-thirsty criminal, is designed to make more secure the lives of the *innocent*, who have a *right to be secure*. It is 'death to save from death.'

An objection is urged, that the death of the criminal cannot restore the innocent to life, nor can it make restitution for the injury done to society. This is true. All punishment inflicted by human laws should be, as it is by divine laws, preventive or remedial. It proceeds on the principle that the surgeon pursues in amputating a diseased limb, to save the life of the patient. Death to the *guilty few*, is *life* and *safety* to the community.

There is hardly a greater source of error in our community, than the idea that vice and crime actually incur only trifling consequences. Miserable is the delusion. The thousandth part of the woes of *guilt*, language has not power to describe. The victims are lingering and panting on the verge of death, without the suspicion that they are not in perfect health and safety. Not a few, it is to be feared, are the skeptics, who regard not either the warnings of religion, or the sympathies of humanity. If the laws of the land had no terrors for the murderer, other than imprisonment in the penitentiary, which has greater comforts and privileges than are known in any of the dens of vice and sin, would the innocent and peaceful be secure from the violence of unprincipled members of the community, who are strangers to religious and moral restraints? The innocent and virtuous are entitled to the greatest possible security.—They pay for it at great cost: they are continually doing whatever is required to provide blessings for those who trample on their rights, and expose them to most serious evils. Now, on the principle of plain justice, if the life and safety of the innocent, or the guilty are to be sacrificed, has not society an inalienable right to demand protection against the guilty member, whose life has become a terror? If sin, if the violation of the eternal principles of right, and of safety to moral beings, must incur death, on whom is it just that the penalty shall fall?

The question in discussion I would not rest exclusively on the principle of justice. I am ready to join issue on the principles of christianity, the principles of the broadest and most perfect benevolence. In succeeding numbers, I propose to consider the question, whether, according to the benign principles and spirit of Christianity, the penalty of death ought to be abolished.

For the Register.

## THE GROWTH OF OUR WESTERN COUNTRY, AND OUR DUTIES IN REFERENCE TO IT.

BY F. T. GRAY.

Those who have never been west of the mountains, nor crossed the lakes, and those who have not tarried some days, at each of the large places, learning personally their growth, can have little conception of their rapidity. It seems like magic, to see large towns and cities which have sprung up in a few years, containing from 2 to 10 and 20 and 30,000 inhabitants. Many persons remarked to me that it seemed astonishing even to them, as they look at the growth of their towns and cities, in the past two and three years. But all this increase is easily understood, and that too immediately, by the individual who, as he travels through the country, observes the remarkable fertility of the soil, which, with one half of the labor bestowed in this part of the country, will return the farmer two or three times the crop he could gather here; when he sees too, hundreds and hundreds of wagons, heavily laden with grain, going to the large towns on the rivers and lakes, and sees the facility with which it is transported from these to distant cities and countries. When he observes the richness of the mines of various valuable metals, which are found in great abundance, and the variety in the productions and climate of this wide spread region,—when he thinks of, and sees,—if he will take the pains to behold, the thousands landing every week at these places, pouring in like a flood, wave after wave from every part of the world, every year becoming a constantly increasing current, who have come to a permanent home in this new country,—and when he farther observes what a mixed mass, is thus brought together, who have only one object in common, that of gaining wealth,—one can easily conceive as he passes through the country and sails upon the rivers, how that luxuriant, fertile soil, and those rich mines upon the mountain sides, filled with ore and metals, shall stimulate industry, and how very soon, this being combined with enterprise, the forest must give way, and the once desolate spot where the Indian had long dwelt, will be selected as the receiving point, and a village rise at once, and soon become a large town, with its vessels at its piers, and the hum of business heard in every part.

It is in this way that this growth and increase comes,—it has now but commenced, for it will in the next ten years, far, far exceed the last ten. Its riches are but just beginning to be known and sought, and as they are sought and found, they will present statistics that will surprise and astonish. As an instance, let me name one fact. In a small town of near 1000 inhabitants, from the mines in its vicinity alone, a few years since, was received only about half a million; this year its capital invested and its receipts, amounted to over fifty millions of dollars. But what a small part is this, in that immense region, where mountain after mountain rises to the clouds, filled with its untouched rich and valuable treasure.

And let me here say that we often think of the great distance which that western country is from us, and we speak of it as hundreds and thousands of miles off. But we must not forget that all our various improvements have been introduced there; and there, as well as here, space seems to be annihilated. A journey of a thousand miles is there of but a few days duration, with every convenience around you on the way as at your own home. As an instance of the great rapidity with which we can now pass from country to country, let me mention, that a gentleman, who was in London on the morning of the 4th of one month, on the 28th of the same month was in Wisconsin Territory, nearly 5000 miles from his home, in a town having ten Churches in it and 7000 inhabitants, where ten years before, there was an Indian village with hardly a white man in the place! There is often associated in the minds also of many, when speaking of this part of the country, the idea of huts and cabins, and deprivation and want, all of which is wrong. In the towns where there are any number of inhabitants—from 500 to 1000—there are neat cottages and large brick warehouses, and the spires of Churches are seen as in our New England towns. In many of these I stopped several days, and had every thing that could be wished, equal to those at our best hotels. They have in that region vast riches in their mines and soil, and much of the soil not only does not need enriching, but improves in the using. And with this wealth, rest assured, every comfort can be obtained, and every luxury purchased, and are even now received to such an extent as would surprise a stranger.

And in this connection, I cannot but remark, that in our recent arrangement with the mother country, those who watched for the best interests of either nation, knew full well the resources of this vast region of country, and as it shall become more and more populated, statistics will show that its wealth will enter largely into that country by its canals and steamers.

Now, as the waves of emigration are so fast rolling over that vast region, as along those great rivers and at the side of countless streams, and in the midst of the forests, villages, towns and cities are springing up as in a night—you can readily perceive that here is, as it were, a new country arising into being. It is no small matter then, as we thus view it, and ask the question, what shall its character be for virtue and integrity? A few years, and that character will be determined, and the tendency of its institutions in influencing public sentiment there, will be known. Now is the time for effort. A few years hence and it will be difficult to change the firm, fixed habits and views of the people. And in accomplishing this great work, we in this vicinity, have much to do. The responsibility which rests upon us in this matter, I have felt in the last few months to be very great. Among the many things, which have occurred to me, there are two which appear of primary importance.

The *first* applies to merchants and others, who have dealings in that country. I would say to all such—be *honest*, be true in all your dealings there—'hold *fast* your *integrity*, let it not go.'

This suggestion may seem novel perhaps, but it is one of great importance. Its bearing is far more extensive than may be at first apprehended. Some few years ago when passing through that country, little mention was made of this city. Another, far exceeding this, in wealth, in commerce and population was on every tongue, and heard of in every place. It was with no small surprise, that in many places, and particularly in two of the largest cities at the west, I found it, recently, very different. This city was spoken of frequently, its institutions, its schools, colleges and hospitals, and not unfrequently, our *merchants*, and their manner of transacting business. My attention was early called to this matter. And now I would say, to every one having any connection or dealings in that section, be open, be fair and honest, and deal justly. Have no intriguing, no small, mean ways in your business. By the various avenues that have been opened to our city in the last few years, by the nearness to which it has been brought with England, it may with truth be said, that this 'is a city set on a hill which cannot be hid.' Now it is righteousness alone, saith holy writ, that will exalt a nation, and it is righteousness only that will exalt a city. Let righteousness then abound, let it be seen, let it be felt,—yes, let it be felt, as believe me, it assuredly will; and I would ask that it may abound, because of the influence your *example* will exert, far, far over those mountains and rivers, in every city and in every village. It will exert it, and lead thousands there to see upon what principle men must proceed if they wish prosperity and happiness. In recalling those who have been distinguished merchants in our city, you will find that they were generally *upright* men. Be ye upright, if you wish like them to succeed and bring a good name to your city. Let righteousness—that is—right doing, be seen in all your warehouses and counting rooms. Let righteousness be stamped on your invoices and bills of lading. I do not mean on the face of the invoice or bill of lading, merely, (away with this cant) but on the face of the articles you transport there—and they will go forth and be missionaries in promoting the cause of righteousness in the far distant west; in awakening respect and gratitude, such as I have often heard expressed, and in teaching others in the most impressive manner that honesty is the only way man should deal with man, having its foundation in the laws of God. It was with no common emotions of joy, that in a far distant city, I met a friend, who had brought from his farm, his grain, for a market. He said to a merchant, I have not been to you for two years, but have sent to another city,—I return to you again, for whatever may be said of other cities, I believe that your agents are honest. That agent now resides in this city.

My friends, we hear much of spreading correct views and religious principles at the west. These are important, all important; but in this great work, merchants must and can aid most essentially, by carrying their religion into their business. This is the missionary I am fully convinced, that is needed there most, and will do an indescribable amount of good. It is the witnessing this, that will prevent the scepticism, and doubt and disgust which often arise now at the very mention of religion. If thinking men are to be made religious there, it is by seeing that the *life* and the *faith* correspond; for there is nothing that so soon disgusts, as a talking about faith and the importance of religion,—and a want of honesty and uprightness in our dealings with others. It is for this reason that I would persuade every one who has dealings in that country to show his religion in all his business transactions, to secure its glorious and benign influence in this vast country. By doing this, by showing your faith in your life, you will be eloquent teachers of righteousness.

It is sometimes said and thought, by individuals, when alluding to the west, that piety and religion there are not respected, and that a vast deal of scepticism prevails. But this is a mistake. In the words of another, I would say that,—*that* modest and unobtrusive piety which fills the heart with all human charities and makes a man just and gentle towards others, and severe to himself, is an object of universal love and veneration. But mankind hate the lust of power, when it is veiled under the garb of piety; they hate canting and hypocrisy; they hate advertisers and quacks in piety; and when they see this, they turn away from that which is called religion and which produces such fruits;—they will not be thus insulted. Now if you wish the foundations of that vast country to be laid on a firm and enduring basis, let them see that righteousness, that doing of right, which alone can promote it in all your transactions; and that whatever of prosperity we enjoy was bequeathed through the integrity of upright men, and by copying this that we alone expect to be prospered. That pure religion, and undefiled before God the Father, is seen in visiting the fatherless and widow in their afflictions, and keeping onesself unspotted from the world,' 'by doing justly, loving mercy and walking humbly before God.' Let your light thus shine forth, and that all important part of our country will rejoice and men there will welcome that religion which produces such fruits, and they too will be as bright and shining lights, even 'as a city set on a hill which cannot be hid.'

II. Another solemn duty which devolves upon us, as we consider the growth of the West, is, that we should contribute liberally towards the support of religious institutions there. When we regard the migrating disposition of the people—the heterogeneous mass that is sometimes brought together, all for the purpose of gain, and for which purpose they are ready to toil day and night, and in which they become most thoroughly absorbed—it is easy to perceive that those things operate against the establishment of religious institutions. And this is increased by the fact, that very few who go there have much property. Most generally they have none, and they have therefore not the means to erect schools and Churches. They are not altogether unmindful of their importance, neither are they indifferent, but they have much to do for some years in supplying the comforts and necessaries of life. While the mass are thus engaged, the population is still increasing, and early must the seed be planted and the door opened by which the Sabbath may be respected and religious instruction received. How is this to be done? The importance of this is deeply felt in some places, and they have done nobly to promote it, but they cannot do all—whither shall they look? My hearers, without any hesitation I answer—more especially from the change in my own views since I have visited the people there—that they must look to us. And we must aid them—I say this not in a sectarian spirit—I am not looking at this denomination or that, in speaking upon this great subject, but upon the *future moral aspects of our whole country*. I say that all, of every denomination, should send their ministers and aid in erecting Churches, and earnestly strive to have the spirit of Jesus, seen and exemplified. Much has been done, and a vast deal is still doing, by the Catholics in erecting Cathedrals, Churches and Colleges, and others have done well, and they must continue the work, and we of a liberal faith, should do our part. We have done something, let us not grow weary, let us not look upon it as an unimportant matter, for, it is the reverse of this, it is of vast moment. Let us not say, that they have Churches, let them attend any one. You would not be satisfied with this reasoning yourselves, if you were there; and they are not. No—there are hundreds aye thousands, who look to us, in that growing country, and Providence designs, that in its *moral* growth and improvement we must do our part, or it will, without our effort, as it enlarges its borders, grow with immorality stalking abroad,—and hereafter many will rise up and condemn us. There are many there, and an important class in every large community, who are to be affected and brought under religious influences, through our views, and our views alone. Without these they will become disgusted, as many have been, with the views of religion presented to them, and become wholly indifferent to the matter, if they do not reject it altogether. Yes! in the mysterious views presented by some they see that which they entirely reject, and from which their best feelings revolt. And this applies to many among the most intelligent and influential portions of the community, as I have seen again and again. It for those I would now ask you, and every one in the denomination to do something to bring to their souls, the simple truth, 'that God is their Father and that the religion of Jesus Christ is simple and plain, so that a way faring man cannot err', that it is not a subject for dispute and wrangling and constant arguing about, but is to come home to the heart and affect the daily life and daily walk. We should seek to have those religious institutions there, which will meet the wants of rational, thinking men, who will be impressed by our views; rejoicing as they will soon in the *simplicity* not the *mystery* as it is in Christ.

But not only in this point of view would I present this subject, in order to remind us of our duties in this matter. I would ask you, to consider, the sad influence which arises from the neglect of not having religious institutions in those new places. Gambling and profanity will abound, vice will go on uncheked, and the Sabbath become a day of amusement and pleasure, where the Church will not be seen, and the preached word will not be heard. But when those are seen and heard, soon a change takes place, a change that is delightful to contemplate. Such changes I have often heard of affecting not only towns but whole counties, that were truly gratifying and of which I had no idea till informed by those who had been residents in the places from their first settlement 10 and 15 years since. As fact after fact was stated to me, upon undoubted authority, I could not but think, how solemn was our duty in this matter: and quickly saw to what we of blessed New England, owe our prosperity and happiness. It is to the Church and the school house which our fathers early erected!

## MR. BURNAP'S DISCOURSE ON THE PRIVILEGES AND DUTIES OF AN AMERICAN CITIZEN.

We adverted in our last Register to this discourse and quoted from its pages some of the concluding reflections. In the body of the discourse, Mr. Burnap refers to recent political events, which in common with all events of human life and the whole history of the world he refers, as becomes every reflecting and wise observer, to the providence of God. And having drawn topics of consolation from the reflection, that 'He, in whose sight all nations are but as a drop of the bucket, and who holdeth the hearts of all men, as it were in the hollow of his hand, has purposes to answer, of which we short-sighted mortals can have no conception,'—he proceeds:

'Such is the construction which we are disposed to put upon late events. And if it is *not* so, and the voice of the people is *not* the voice of God, there is no immediate remedy. The voice of the people is the voice by which we have stipulated to be governed, and we must be true to our principles and abide the issue.

And this leads me to speak of our duties. If the voice of the people is *not* the voice of God, we must endeavor, since we are to be governed by it, to *make* it the voice of God by educating intellectually, morally, and religiously those who utter it. If we cannot trust to humanity in the aggregate, to what portion of it can we trust? We have chosen our sovereign, and as we must obey him, so it is most fortunate that we can educate him. If he be fierce and wilful and ignorant, we know the discipline by which he may be made wise, and gentle, and humane.

The masses MUST be educated. This is the business of the patriot and philanthropist. If they be *not* educated, the constitution may be overturned in another way, and power again come into the hands of the few, and of the few who have the least stake in the welfare of the Republic. The voice of the people, when honestly dealt with, we religiously believe to be the voice of God. But the danger is that the voice we hear, is not the voice of the people, but the voice which the people's leaders contrive to speak through their organs, through their lungs, and not through their minds. The voice of the people must be the voice of independent intellect, and not the hollow sound which comes from the machinery of an automaton.

A republican government is founded on the postulate, that there may be in the mass of the citizens, sufficient intelligence and virtue, to make wise laws, and execute them faithfully. But this same postulate supposes, that the very existence of a Republic is only conditional. Without this intelligence and virtue, we have the form but not the thing. In establishing a republican government, power is taken from the hands of the few, and put into the hands of the many. However intrinsically unjust it might have been, that power should have been in the hands of the few, society, in that case, has this security for its legitimate exercise, that it is possessed by those who have the deepest interest in the public welfare, and of those to whom office for its own sake is of the least importance. Such men obtain office with the fewest pledges of a questionable character, and may therefore be more untrammelled in its exercise.

But power, having been returned to the people, before it can be exercised, must be put again into the hands of the few. Into whose hands shall it be given? If the people are intelligent and virtuous, into the hands of the wisest and most substantial men in the community. If this were always the case, then a republic, like our own, would be the very ideal of a perfect government. But it is very possible, that a very different order of things may take place. Office and power may, and do, become objects of cupidity, not to be spontaneously conferred by the people on their wisest and best, but to be sought and compassed by the ambitious and cunning, through party management and organization. The enquiry with such men, not what is true and right, but what the people can be made to believe. There are few things which are found to have a worse influence upon the character than to embark in partizan politics. It soon unmoors a man from every obligation of moral principle, and sets him completely afloat. He becomes so accustomed to shape his course by expediency instead of truth, that truth becomes altogether a secondary consideration. His feelings and his judgment have become so warped by antagonism and oppostion, that he is incapable of viewing any subject with impartiality. If he has a desire to be honest himself, he is so often compelled to acquiesce in that which is wrong, that his integrity is gradually undermined.

Under the management of such men, the elective franchise is *not* the free and spontaneous expression of the popular will. It is the machinery by which a few designing men elevate themselves to office. When this is accomplished, then power has come round and made a complete circle. It has got again into the hands of a few. It has been taken from the aristocracy of wealth, only to be put in the hands of an oligarchy of political adventurers, a condition of things just as odious as the other. Forms of government are nothing. The spirit may perish, while the outward organization remains the same. The government of a deluded or intimidated multitude, is the worst government in the world. Augustus Cæsar, when he reigned absolute at Rome, was seen to go through the forms of a popular election. He put on the white gown of a candidate, and went round among the people, soliciting their votes for the office of consul.

An unintelligent vote, or a vote obtained by misrepresentation, is *not* a vote, in the spirit of a free government. And I look upon it as a crime of a dark dye, to obtain a vote in such a manner. And here is the point, where our institutions are in the greatest danger. On this point turns the whole question of the practicability of a republican government. Can the masses be made and kept so intelligent and virtuous, as to give an intelligent and honest suffrage? If they can, then the people can govern themselves. If they cannot, then they will be governed, through their passions and prejudices, by a few for their own purposes. If such a state of culture is possible, then a Republic will succeed, and next to Christianity, be the greatest blessing that God ever bestowed on man.'

## LUTHERANISM AND THE REFORM.

The Biblical Repository for January, just issued, contains a translation of an article with the above title, by J. H. Merle D'Aubigne, author of the History of the Reformation. The author undertakes to show the points of difference between the system which takes its name from the great German Reformer, and that which characterised Protestantism in France and Switzerland, and then he seeks, in a degree, to reconcile the diversities. We make the following extracts, which present the strong points brought into view by the writer.

1. The Reformed church lays down as the groundwork of Christianity, *the scriptural principle* that the *Word of God is the positive rule, the absolute law, the sole source of faith, and of the Christian life;* whereas Luther lays down as the basis of his Reformation, a principle not less to be venerated, but entirely different, namely, *faith*, or *justification by faith*.

We think it was well that these two fundamental principles should have been established at the same time. In this particular, the combined action of Lutheranism and the Reform was admirable; that of Lutheranism especially fills us with the deepest veneration. Not only did Luther and his friends set forth the capital doctrine of justification in a manner still more explicit than did the Reform, but, had they not done so, we boldly assert that there would have been no Reformation. Why was not the great Reformation accomplished by the sects of the middle ages, which originated the principles of the Reform? For several reasons, undoubtedly, but principally because they were not fully impressed with the importance of this great idea, of which Luther, after St. Paul, was the most faithful promulgator.

The Reformation, and, prior to it, nascent Christianity, had two fundamental principles; that of the Reform, which was simple, and that of Lutheranism, which was material. The Reform required faith also; Lutheranism too required the Bible. But each of these principles was distinctively and specially intrusted to a faithful guardian. These were the two forces which were to urge on the new world created in the sixteenth century; and herein we admire with gratitude the most perfect unity in the diversity of the work of God.

However, we would not justify the consequences to which Luther pushed his principles. Applying them to the Word of God with a boldness which astonishes us, he declares, in the preface of his translation of the New Testament, that the Gospel of St. John, the Epistles of St. Paul, particularly that to the Romans, and the first Epistle of St. Peter, are the true *marrow* of the Scriptures, because they treat especially of faith; he considers the Gopels inferior to the Epistles; lightly esteems the Revelation by St. John, and speaks of one of the Epistles (that of St. James) in terms so well known that I need not repeat them here. Rationalism, which shakes or revokes all the canonical writings, has appeared, and as it seems to us, could only appear in the church of Luther.

The Swiss and French Reform could not be reproached with this want of respect. On the contrary, in throwing off the authority of the church, it had recourse to that sovereign authority, which the church itself had always exalted, that of the Holy Scriptures. 'Forsaking,' says one of its leaders, 'the decrees of the Popes and the Fathers of the church, I went to the very fountain head. My soul was there refreshed, and from that time I strongly maintained this principle: The Bible alone should be our guide, and all the additions of men be rejected.'

'The church of Christ,' said the pastors of Berne in the famous dispute which decided the Reform of that Canton 1528, 'has made neither laws nor commandments in addition to the Word of God. This is the reason why all human traditions, called ecclesiastical, are obligatory only as far as they are contained and commanded in this Holy Word.' And in the seventeenth century, Chillingworth, an English Reformer of the Episcopal church, chancellor of the diocese of Salisbury, all of whose opinions we should not uphold, but who, having been a Papist, understood well in what should consist the spirit of the Reform, uttered these sublime words: 'The Bible, the whole Bible, nothing but the Bible, is the religion of the Reformed church.' Let us here remember, that the church of England is a *reformed* church, and not Lutheran. It is such, not only by the name it bears, but by its admirable articles of faith, and especially by the testimony it therein renders to the Word of God.

This principle of the Reform is of even earlier date than the views of Luther; for it was not only the principle of the primitive church, of Wickliffe, of the Waldenses, and of many other fervent Christians, but it was proclaimed in the very morning of the Reformation, in the year 1518, by Carlstadt, who says in those theses which Dr. Eck so violently attacked: 'We prefer the letter of the Bible, only only to one or many doctors of the church, but even to the authority of the whole church itself.'

Every thing in the Reformed church reveals this grand principle of the exclusive authority of the Word of God. Whilst the Augsburgh Confession is silent with regard to the sole authority of the Scriptures, all the Confessions of the Reformed church are unanimous on this subject. Whilst the Lutherans uphold the Apocryphal books, and frequently select from them texts for their sermons, the Reformed distinguish them from the canonical writings with scrupulous care, and, if necessary, contend earnestly for this distinction, as did the British Bible Society, not long since, excited by the example of Scotland, that eminently Reformed country; and they regard it as a matter of the highest importance, to define exactly the extent of the Word of God, and carefully to exclude all human additions. Whilst the text of the Luthern Bibles does not distinguish human from divine words, in all our translations of the Bible, on the contrary, the words not found in the original are printed in italics, in order that the reader may, as far as is possible in a translation, discern between the Word of God and the word of man. And it may be remarked that the translation of the New Testament published, a few years since, in Lausanne, which is purely and simply a *fac simile* of the original, has been prompted by the spirit of the Reform. We do not think that such a translation would have appeared among Lutherans.

It is not true, however, as has been recently pretended, that the Reform presents the Bible to us as a book all-sufficient in itself, whatever doctrine may be deduced from it. 'We are persuaded,' says the Helvetic Confession, 'that a solid knowledge of true religion depends on the internal enlightening of the Holy Spirit. We only regard as real and orthodox those explanations which are drawn from Scripture itself in conformity with the analogy of faith, and the law of charity. Nor is it true, as has been asserted, that the Reform possesses no kind of tradition. There is not a century, not a generation, to whose voice the Reform is not ready to listen, and from which it is unwilling to derive instruction. Only it places the great voice above all small voices, and, instead of judging of the import of Scripture by tradition, it judges, according to the principles of the Fathers, of the truth of traditions by the Scriptures. Such, then, is our first principle:

The Reform is pre-eminently the confession of *the Bible*.

Never shall such man-worship be found among us, even of the men of God in the church, as has been justly called elsewhere Lutherolatry. Never will there be seen among

us such writings as have been published in Germany with these titles: *Luther a Prophet—the second Moses—an Elias—a Star—a Sun.* We have no other Prophet than Jesus Christ, and no other Sun than the Bible. And whilst, for a long space of time, all sorts of relics of Luther were preserved with religious veneration, we hardly know where the great Calvin resided; there is not even a small stone in our cemetry to mark the place where his ashes repose; and four venerable trees, which were to be seen, five or six years years ago, shading the ground where it is said the mortal remains of this great servant of God were laid, have been hewn down to make room! . . . This is undoubtedly going too far; but its import is striking: it reminds us that Calvin forbade that a monument should be erected to his memory, because he desired that the Word of God alone should be honored in his church.

Yes, the Rock of the Word of God is the foundation of the Reform; we know of none other. Let other churches boast of their ecclesiastical basis, we will boast only of our *Bible*-foundation. And in this, we believe ourselves more truly ecclesiastical than those who mingle with the Divine Rock the quicksands of human tradition. We will not forsake this our foundation for any price, not for the Pope, nor for Luther,—what do I say! not even for our Reformers themselves. Far distant be the day when the Reformed church shall glory in being called the church of Calvin, or of Zwingle. The Bible—the Bible—the whole Bible—nothing but the Bible.

We asserted, at the outset, that the principle intrusted to the Lutheran church was, in the days of the Reformation, at the least of equal importance with that which God intrusted to the Reformed church. Which of the two is of most importance in our day!

I dare not decide. But I will say, however, that the principle of the Bible appears to me, at present, at least as important as that of faith. Which are the two powerful adversaries called upon to fight the battle of the *nineteenth century*? *Evangelism and Ecclesiasticism.* And by what means shall Ecclesiasticism be silenced, and those clouds of human traditions and human works which envelope it be dispelled? By the Bible.

If we hesitate on the importance of the principle of the Reform, shall we not be instructed by the cry which is now sounding on all sides: *The church! The church!* and which would put the visible church above the Word of the Lord? Shall we not, by that proud pontiff who calls us *sectaries of the Bible*? Shall we not, by '*that audacious mouth which spake very great things*,' as says Daniel the prophet, which has just uttered a cry from the depths of the magnificent chambers of his Vatican, and which extending its fearful arms in the midst of his Apollos, his Venuses, and all those trophies of Paganism by which he is surrounded, has rung throughout all Christendom that watchword of alarm and terror: THE BIBLE! THE BIBLE! What, then! has He, who reveals all secrets, 'made known to him, in the silent watches of the night, what shall come to pass hereafter!' Has He shown him the Bible at the gates of Italy! Has He shown him already suspended in the air, overhanging Rome, 'the stone that was cut out of the mountain without hands,' that is, to break in pieces the ancient statue, and lay it low in the dust, amid the ruin and devastation of twenty centuries! Ah! if there is a time when the Reform should remain faithful to its principles, it is the day in which we now live. To conquer by the Bible, or to perish, is the only alternative before us.

One thing, among others, which alarms us concerning the state of England, is, that recently, (about a month since,) in London, whilst the assemblies belonging to particular churches (Episcopal, or dissenting) crowded the vast extent of Exeter Hall,—for the first time the meeting of the Bible Society had comparatively but few present. It is not our intention to draw too serious consequences from this; we know it may have arisen from various causes, but we confess that the knowledge of this fact caused us to shudder, and with sadness we recalled to mind these words, '*Ichabod! Ichabod!*' Hath thy glory indeed departed!


# CHRISTIAN REGISTER.

BOSTON, JANUARY 25, 1845.


## TEXAS—CONVENTION IN FANEUIL HALL.

We perceive that there is a call for a convention of the people of Massachusetts, without distinction of party, so far as they are opposed to the annexation of Texas, to be held at Faneuil Hall on Wednesday the 29th inst., the delegates from each town to be equal to, and not exceed, *three* times the number of representatives to the General Court to which the town is entitled in any one year.

We are not wise enough to determine whether this is the best mode of operation. A self constituted convention has not much power. Unless the Legislature itself is ready for that strong, positive and decided action, which the urgency of the case in our judgment demands, an action which should place the sovereign authority and purpose of the state in determined opposition to the measure, at all hazard, and to the last extremity, unless the Legislature are ready for such action as this, we should have preferred a convention, called by an express act of the Legislature, appointing the time and place for holding it, the number of delegates from each town, the time and mode of their election &c., thus investing the convention with something of the authority of the state to act in the premises. We know not whether this could be done; and therefore we are disposed to rejoice in any public action, which serves to call attention to the subject, and to arouse public thought and feeling in relation to it. It cannot be denied that our country has reached a great crisis in its progress, a crisis more momentous than any that has arisen since our revolutionary struggle, the results of which, to be determined by the manner in which we meet it, are to be replete with glory or shame, to our national consistency and honor, and as we believe, with prosperity or ruin to our to our national existence. It is unquestionably, also, a crisis that demands the utmost wisdom, prudence and moderation on the part of the northern and non-slaveholding states, but which also demands on their part, the most *firm, united, determined, unyielding opposition* to the proposed measure of annexation—a measure, which has this one great distinctive feature and object, to wink which out of sight all efforts are unavailing, viz. to open a new and immense *domestic* slave market, to annex a new and indefinitely large territory to our own, a territory, which is not needed for any purposes of national defence, commerce, wealth, prosperity or glory, and which is desired solely as a means of extending and perpetuating an institution, whose paralyzing influence upon all the sources of national wealth and progress is manifest in the condition of every slave-holding state in this union, and whose unrighteous character is condemned and scorned by the public conscience of the Christian world. Can it be that republican America, the boasting and self-styled land of freedom, the charter of whose existence is that God has created all men free and equal, is going to cover itself with the guilt and infamy of committing this wrong and outrage, this violation of the fundamental principle of its own existence, this moral suicide! There is evidently a design to do it. There is imminent danger that it may be done. It must be resisted. By all honorable means and at any hazard, it must be *prevented;* and if it cannot be prevented, let those, who object, clear their skirts of the *sin* and the *shame* by loosing ties that are no longer worthy of being preserved.

There would seem to be but one position for a just, enlightened, Christian citizen of these United States to occupy in relation to Slavery; at least we know of but one. We abide by the Constitution. We will fulfil the compact. We will leave slavery to be managed by those whose sad inheritance it is. We would do this as being, in our judgment, the best course to prepare the way, gradually but surely, for its extinction. Let an individual, like the late Dr. Channing for instance, who can set forth the evil and the wrong of the institution in unanswerable logic, with convincing and persuasive eloquence, let him write, let him discuss the subject with all the ability and power he can bring to it, but let social action and agitation be refrained from. Let the slave states alone, in this matter of slavery. Outstripped in wealth and prosperity, in education and general intelligence, in the diffusion of arts and sciences and their application to the progress, social comforts and happiness of society, outstripped in all the elements that promote the dignity, honor, well-being and advancement of a community, they will be brought to perceive, if not the moral wrong, the social and political evils of "the peculiar institution," and take the iniatory steps to remove it. They would have done this long ago, we believe, if the *unconstitutional* purchase of Louisiana had not opened a new and extensive domestic market for slaves, and given an impulse to the value and productiveness of slave labor. They will do it now, we believe, ere long, if we do not annex Texas, and thus open another large slave market, and give another impulse to the value and productiveness of slave labor. Since the days of Washington and Jefferson, there has evidently a great change taken place in the public opinion of the slave-holding states upon the subject of slavery. Then the strongest minds at the south did not hesitate to condemn it; southern public sentiment was tending strongly against it, and there was hope, there was prospect that something would be done, that steps would be taken for its gradual extinction.

This is not the present state and tendency of public sentiment at the South; and the change is to be accounted for, we believe, only by the fact, that the purchase of Louisiana gave, as we have stated above, an impulse to the value and productiveness of slave labor, and for the time lessened and postponed its social evils. The annexation of Texas would have a similar effect; so that the argument that it would remove slavery farther from us, and prepare the way for its extinction, is denied and refuted by experience. Maryland and Virginia are not so near, are not so disposed, to the extinction of slavery within their borders, as they were before the purchase of Louisiana; and they will be less disposed than now, if Texas is annexed, and a profitable market opened for all the slaves they can raise and send thither. We abide by the Constitution then—we will fulfil the compact, and leave slavery, so far as social and political action are concerned, to be managed by those States, whose sad inheritance it is. We abide by the compact; but not a step further. Let a finger be raised, let an effort be made to alter this, to extend and perpetuate this evil and wrong, and we oppose,—as men and as Christians, moved by piety and patriotism, we will oppose and resist it, to the extent of our influence and by all the lawful and Christian means in our power; and, should Texas be annexed, never shall we disposed to acknowledge the constitutionality of the act, or to yield a cheerful and unconstrained allegiance to the government guilty of this monstrous wrong. We value this Union—we glory in it; we have as holy, strong and binding associations with it, as any man; but sooner would we see it broken and dismembered, its name blotted out from the list of nations, than have it become the scoff and scorn of the world, and of posterity throughout all time, as it must and will, if it permit its strength and power to be made the instrument by which slavery, with all its evil and all its wrong, is perpetuated and expanded to an indefinite extent. Of what value is the Union, if its great purpose, as the bulwark of free institutions, the charter of civil liberty and the instrument of human progress, is defeated! It becomes a name, a thing of nought. Let it go, let it go, rather than be preserved through disgrace, and made an offence in the sight of God and man. This we believe is the position, which an enlightened view of Christian duty and of all that deserves the name of patriotism, should prompt the North to take. It should be taken calmly but *unitedly*, in a spirit of meek devotion to duty and humble reliance upon God. We hope good will result from the proceedings of the Convention about to be assembled, that every member present will have given him a spirit of wisdom and firmness, be actuated by the purest principles and with a deep conviction of the high and solemn occasion, on which he is called to act. We hope the whole North will be united as one man in the feeling, not only that it is our duty to *oppose*, but to *prevent*, this measure; a duty that by entire union, firmness and moderation, can be faithfully performed.

## INSTYALLATION AT MARLBOROUGH.

On Wednesday, Jan. 22d, Rev. Horatio Alger, late Pastor of the First Church in Chelsea, was installed as Pastor of the West Church in Marlborough. A clear and beautiful winter day, offered a propitious season for the services, the Church was filled by a very attentive audience, and the opening prospects of the relation thus formed between pastor and people are in the highest degree encouraging. The Council convened for the occasion was organized by the choice of Rev. Mr. Allen of Northboro', as Moderator, and of Rev. Mr. Willson of Grafton, as Scribe. The Exercises in the Church were as follows: Introductory Prayer, by Rev. Mr. Barnard, of Southboro'; Selections from the Scriptures, by Rev. Mr. Willson, of Grafton; Sermon, by Rev. Mr. Ellis, of Charlestown; Charge, by Rev. Dr. Parkman, of Boston; Fellowship of the Churches, by Rev. Mr. Gilbert, of Harvard; Address to the Society, by Rev. Mr. Hill, of Worcester; Concluding Prayer, by Rev. Mr. Edes, of Bolton; Benediction, by the Pastor.

DETRACTION. Every man ought to aim at eminence, not by pulling others down, but by raising himself.

For the Register.

## MINISTERIAL FELLOWSHIP. WHO ARE NOT CHRISTIAN TEACHERS.

We would concede, in the first place, for the purposes of this argument, that a person may sometimes be a christian to himself, although he holds some opinions inconsistent with Christianity, provided he himself does not perceive the inconsistency or contradiction. This may be a matter between himself and his Maker, about which we should not wish to be judges. To be sure, it is absurd for a man to believe one doctrine or fact, and also, at the same time, to believe another doctrine or fact, so incompatible with the former, that, if one is true, the other must necessarily be false. But perhaps we may know, that there are persons so absurd as to believe such contradictory opinions, who, notwithstanding this, are good christians: although such a belief might not be christianity to others, who perceived that some opinion held by the former was fatal to a Christian belief. Now if the rule of ministerial fellowship were, that it should embrace all christians, the former might come within it. But though this may be the rule of Christian fellowship, it is not the rule of ministerial fellowship.

Ministerial fellowship cannot embrace men of all trades and professions,—all degrees of ignorance; men who cannot speak the language of the country, or who cannot speak at all, however good their christian character may be.—Ministerial fellowship embraces only ministers or teachers of Christianity. If what a man teaches is not Christianity, admitting that he is a Christian, he is not a Christian teacher.

It is not intended now to enter into the whole of the inquiry, who are Christian ministers or teachers; as the occasion of this article only requires us to examine, whether persons holding a certain belief or rather disbelief, can be teachers of Christianity. Our question is whether one who teaches that our Savior worked no miracles, was not the subject of prophecy, did not rise from the dead, can be a teacher of Christianity.

Our Savior declared, not once, but continually, that he did work miracles. He held himself out, through the whole course of his ministry, not only in words, but in acts and in the whole conduct of his life, as one who had power from God to work miracles, and that he had exercised, and would thereafter exercise this power. One, who teaches that he did not work miracles, teaches that he was guilty of falsehood; that this falsehood was habitual to him; that his whole ministry was one acted and spoken lie.—Does such a teacher teach Christianity?

So one who teaches that Christ was not the subject of prophecy, teaches, that his declarations, that he was the subject of prophecy, are falsehoods. And one who teaches that he did not rise from the dead, teaches, that his declarations that he should rise from the dead, were falsehoods. Do such persons teach Christianity?

Indeed, who could be a greater impostor, than one who falsely pretended to work miracles, to be the subject of prophecy, or to rise from the dead?

There is only one supposition by which this charge of falsehood can be avoided; which is, that he deceived himself respecting the miracles, prophecies and resurrection, or that he was so foolish and ignorant, that he had not the means of knowing, whether his declarations were true or false; that for this reason, though they were actually not true, they were not moral falsehoods.

As these things were the evidences, which he offered, to prove that he had received a revelation from God; it was all important for him to know the fact concerning them: and if, from either of the causes mentioned, he did not know whether he could work miracles or not; whether he was the subject of prophecy, or not; whether he should rise from the dead, or not, it would be still more difficult for him to know whether, or not, he had actually received a revelation from God. Who could believe that he was self-deceived or ignorant respecting the miracles, prophecies and resurrection, and not believe that he might be equally self-decieved or ignorant respecting the revelation itself, of which they were the proofs. Is it teaching Christianity, to teach any doctrine which necessarily leads to the conclusion that he, who brought it, embodied and personified it, did not know, whether it was from God or not.

Admitting that a person, could be mistaken as to the fact whether in one or a few instances, he had worked a miracle, could this have happened in many instances—in as many, as those, in which our Savior supposed himself to have done this! Is it possible, that self-deception, ignorance or folly (apart from some degree of insanity) could have gone so far, except among the most weak and foolish of mankind? If one should teach, what proves our Savior to have been among the most weak and foolish of mankind; would that be teaching Christianity?

What credit or belief could be given to such a religion? Who could believe, that God would make a revelation to such a person? Could that be properly called a revelation, which did not make it certain to the person receiving it, that he had actually received a revelation? If it were apparently to the receiver accompanied with proofs; would it not be too strange to be imagined, that he was left in uncertainty as to the authenticity of the proofs? If one should teach, that God made such a revelation of Christianity—a revelation to such a person—a revelation deprived by these uncertainties of all faith or credit among men; would such teachings respecting the character of God, be teaching Christianity?

It seems plain therefore, that to teach, what would prove that our Savior was thus self-deceived, or ignorant and foolish, would no more be teaching Christianity, than to teach, that he was guilty of habitual falsehood. Both would be equally fatal to the belief of the religion taught.

Such a teacher is plainly not a teacher, but an opponent of Christianity; and therefore, not within the Christian fellowship of such teachers or ministers.

If such a person, in order to avoid charging Christ with falsehood, self-deception or ignorance and folly, should deny that Christ did make in word or action the declarations, of which we have spoken, he would then shift these charges from our Savior to the Evangelists. As long as he barely denies, that Christ wrought miracles, was the subject of prophecy, or rose from the dead, and asserts, that these parts only of the narratives of the Evangelists are fables, myths or mere poetry to dignify or ornament, then the charges are made both upon Christ and the Evangelists, for both our Savior and the Evangelists asserted them to be facts. To limit the charge to the Evangelists, it is necessary to assert,—that not only their statements respecting the miracles, prophecies and resurrection are false, but also, that their statements of Christ's declarations, and of every action and word in his life and conduct, and of everything in his manner, which held him forth either directly or by implication as working miracles, being the subject of prophecy or rising from the dead is also false, and that he did not so hold himself forth to the world. Strike out from the Gospels all accounts of the miracles, prophecies and resurrection, and consequently of every thing subsequent to the resurrection; and then strike out every fact and statement connected with or referring to either of these subjects, and how little will remain. These subjects are so interwoven with the whole narrative, by their connection with its scenes and events, and the continual reference to them in it, that, excepting the sermon on the mount, only small portions would remain, and the connection between these portions would be destroyed. But if so much the greater part is false, or is connected with or refers to falsehoods elsewhere related, and if this part constitutes the whole connection between the small portions, which are left, what reason is there to think, that this remainder is not also false in its pretension to be a record of a revelation, of which all the proofs are so false. The Evangelists are witnesses; and if they are false witnesses, as to so much, what evidence have we, that they are not false witnesses to the little, which is left. Their character as witnesses is destroyed; and by the laws of testimony they are entitled to no credit as to any fact whatever. The Gospels are the records of our revelation; and if one teaches, that so much of the record is false, is he a teacher of that revelation! Still less is he such a teacher, if this destroys the credit of the remainder, so that no part can be believed. What fellowship can he have with those, who 'are set for the defence of the Gospel.'

If this teacher, having thus proved Christ to be an impostor, nevertheless professes a surpassing respect, reverence and love for this impostor, and goes beyond ordinary preachers in ascribing to him the most exalted, sublime, perfect and heavenly character, as it shews itself in the various scenes of his impositions and pretences; would this strange state of mind render those teachings safe, which would otherwise be dangerous! If he thinks and feels thus, his work will be done in sorrow, and there will be no lightness or trifling in his manner; nothing will be thrown out with flippancy or smartness; no self-satisfaction will gleam here and there through the soberness of his reasonings. If he argues, he will not ridicule; if he refutes, he will not disparage. His sorrow will not take the air of pity, nor have in it any shade of contempt. He will not choose words, because they imply a sarcasm, or call up a ludicrous association of ideas, nor turn a phrase to provoke a smile. He will not do that indirectly, which he does not venture to do directly, nor use any by-play to diminish insensibly the respect of others. His language will show forth in every sentence and word all that profound depth of reverence, of which his own thoughts are continually so full. But even then he is dangerous—others will not be equally able to reconcile reverence and love with imposture and deception—the exalted, sublime, perfect and heavenly, with either weakness, ignorance, self-deception or falsehood. If his power to do this, made it health to him, it would be death to them.

It will make no difference, that he calls these doctrines Christianity and believes them to be so. Give poison what name you please, it kills. If the giver believes it to be food or medicine, it nevertheless kills—if the taker believes it to to be food or medicine, it nevertheless kills. Altering the name will not change the thing. Nor will, what has been called deism for centuries, even by its professors and teachers, change its nature and effects, because it is of late for the first time called Christianity. If this were possible, it must be the belief of the taught, which makes it harmless to themselves, and not the belief of the teacher, which makes it harmless to the taught.

If the minister, who admits to his pulpit a teacher of the doctrines before considered, has reason to think that he will put forth his doctrines there, (either because he has before done this in other pulpits than his own, even when he stood as the representative of councils and churches, or as a member of a particular association of ministers, and knew the pain, difficulties and responsibility which he occasioned to such churches and ministers, or from any other cause), such minister is accountable for these teachings and their effects. For, knowing the consequences, he intends the act, and therefore he must intend the consequences. But the effect of a single sermon is not so important as that of recognizing such a teacher as a Christian teacher and countenancing the doctrines fatal to Christianity, which he may at any time advance, as if they were thought the doctrines of Christianity. If a minister shows apparent indecision or indifference by admitting such a teacher into his pulpit and thus treating alike the doctrines of Christianity and those destructive of it, and thereby produces real indecision and indifference in others, he must be accountable. If this want of distinction between the defence of, and attack on Christianity, shocks and revolts the religious feelings of Christians, who know and appreciate this distinction, the minister is accountable. If it produces confusion, doubt and distrust in the minds of the less learned, and they are led to conclude, that those things are not very certain, which are thus treated as uncertain by the defenders of the Gospel, the minister is accountable. If this countenance and support, given to any one, who must thus believe Christ to be an impostor, wound the reverence and love to Christ in thousands of pious breasts, the minister must be accountable. If this fellowship with any one, who destroys the credit of the Scriptures as the record of a revelation, diminishes (as it must) the respect and reverence for them in those, who have not the means of judging for themselves on such question, the minister must be accountable. If this exposes the denomination to reproach and injures the cause of truth and the church, the minister must be accountable If it increases the progress of infidelity, he is accountable. It is no excuse that the minister, who puts such a teacher into his pulpit disbelieves his doctrines—it would be a better defence, that he believed them. To say, that he is opposed to them, is only saying, that he understands the mischief, which he is doing. If one indicted as an accessory, by employing another to steal, should say in his defence, I never steal—I disapprove stealing, I only employ others to steal, and introduce them to the place where they can steal, and where they could not steal unless I did introduce them; what kind of defence would this be? Yet one, who in any way aids and countenances in others, doctrines, which he disapproves, and would not teach himself, has no better defence.

But it is said, that we shall be inconsistent, if we exclude a teacher of the doctrines described, after having complained, that the Orthodox exclude us for our doctrines. If our doctrines destroy the foundations of Christianity like the doctrines described, the cases are similar, and we are inconsistent. If the Orthodox have the same reason to believe, that our doctrines prove that Christ was an impostor, either by reason of voluntary falsehood or of self deception, folly or ignorance, as we have to believe, that the doctrines of this teacher prove this; we are inconsistent in excluding him and at the same time complaining of our own exclusion by them. If they have as much evidence, that we are deists or that we believe what proves the record of our revelation to be false, as we have, to show that he is a deist, or that he believes what proves this record to be false, we are inconsistent in complaining of them. But, if the limits, which exclude us are not the same limits, which exclude him, we are not inconsistent. When we complained of the existing limits of Orthodox fellowship, we never said that it should have no limits—that it ought to include deists, mahometans, heathens or atheists. One limit may be right and another limit wrong. If the Orthodox excluded us, because they believed us to be deists, their mistake did not consist in excluding deists, but in believing us to be deists. To have Christian fellowship, there must be some doctrines of Christianity left to have followship in. We offer our fellowship to the Orthodox in the great and general doctrines, which we believe in common with them. Christ is the authority and source of all doctrine; if he is an impostor, there is no source from which any doctrine can be derived, no authority upon which it can rest, and there are no Christian doctrines. The record of all doctrines is the Scripture; if the record is false, the evidence of all doctrines is wanting—we cannot find out what they are. We have shown, that if we believe this teacher, that no revealed doctrine is left in which to have fellowship with him or with others; nor is there any revealed authority for having Christian teachers, who may constitute such a fellowship; nor anything revealed for them to teach.

For the Register.

## THE LEVITICAL SACRIFICES, AND THE SACRIFICE OF CHRIST.

NO. IV.

Had the idea been clearly entertained of spiritual worship and human duty, there would have been no need of sacrifices at all. We know, however, that neither on the Jews, nor on the Gentiles, had such a pure idea fully dawned.—Though prophets had proclaimed it, and though the Gospel itself was preached before unto Abraham, it was not understood. It was beyond the comprehension, both of Jew and Gentile, that goodness and integrity of heart and life are alone acceptable to God.

Not until the great Teacher came, was the truth so proclaimed as to lead men fully to receive it. The great truth declared by the prophets in the midst of the ancient sacrifices—I will have mercy and not sacrifice—but still not understood nor received, he taught with such clearness and such authority from above, that the ascendancy of sacrifice and burnt-offering was forever broken. He introduced an era of greater and purer light, a new kingdom of righteousness and spiritual might, in which love to God and love to man was forever separated from ritual victims or oblation. The times of ignorance, during which God had suffered the sacrifices, were now brought to an end, and the truth demonstrated and established, that the only acceptable and reasonable offering and service were now, and would be in all future time, and ever had been, the service and offering of holy and useful tempers and deeds; the living sacrifice and offering of men themselves in works of piety and love. Wherever this had been lost sight of, the nature and end of all true religion had been lost sight of. Its restoration by our Lord Jesus Christ preceded, and brought along with it the restoration of man to righteousness and true holiness.

While the sacrifices of the Jews accomplished only an external purification, and had no efficacy on the heart not already penetrated with the sense of ill-desert, and of the divine goodness and mercy, how directly adapted are the sufferings and death of Christ to promote pious dispositions and a good life. How truly his death hath, 'in itself, a proper and mighty energy to promote the purification of the soul!'' We, who, with the light which God hath given us, would turn away in disgust and abhorrence at the sight of blood of animals sprinkled in ritual service; nay, the very heathen, who, as the mere light of nature dawned more fully on them, and as cultivation increased, began to look with contempt on sacrifices, could but be touched with love at the sight of Jesus, that friend and brother, coming to seek and save the lost, and offering up his own life in the blessed work.—Behold him! he comes to rescue us from sin and sorrow, to help us in our return to duty.—He goes about doing good, he teaches truth as man never heard it before; he reveals the Father, he brings immortal life into clear light; he performs works which attest his divine commission; he exhibits a character and life which manifest his heaven-born spirit. Wherever there is sickness and sorrow, behold him making his way thither in compassionate zeal to heal and comfort. The lowest and most degraded are not too low for him to visit, and raise to virtue and honor. The weary and heavy-laden he seeks out, to give them rest and comfort.—His deepest sympathies are with men in all their joys and sorrows. His purpose was only to bless men, and into whose heart soever he was received, a blessing truly came along with him. And yet this friend and brother of man, this divine teacher and benefactor of the human race, this true Savior of the world, its Deliverer from its sins and woes, is misunderstood, is vilified, is pursued with all the fury of bigoted zeal, and all the deliberateness of malice, and all the recklessness of madness, is deserted by those whom he had selected as his friends and fellow-laborers in his god-like work, is put to death as a malefactor, dies most ignominiously, most painfully on the Cross. He whom men should have hastened to crown with all their honors, receives at their hands a crown of thorns; for applauses receives stripes, and smitings on the cheek; is exalted by men, not to the throne of honor and rule, but to the rough Cross, on which he hangs and dies. And how freely did he pour out his life! How obedient unto death! But, lo, he rises again! He rises with the same smile of love, and words of benediction, even on his enemies, with which he died. He ascended on high, and his last words but carried out the purpose of mercy with which he was first sent, 'on earth peace and good will to men.'

Now when we know the sole errand on which he came to bless us, by turning us away from our iniquities; to make us happy by making us his followers in works of love, and truth, and mercy, and righteousness; to impart to us the spirit of the Father, which he had himself received, and thus fit us not only for this life, but for the life to come, can we look upon the whole, crowned with the sacrifice of his life in the work, and our souls not feel drawn heavenward by the power of such an object? If we have been in sin, if we have wandered from our heavenly Father's house, does not Jesus, as one sent to call us back from our wanderings, possess the greater power to reach our hearts, from the love manifested, through the sacrifice of his life, in his efforts to reach us? Could those lips, now sealed in death, which were first opened to bid men repent, and live an obedient life, have spoken so articulately as those wounds of the nail and spear now speak? Was there ever such a sanction, in all the manner of his life and death, to words sent from God to man? There can be nothing better fitted, by the very law and conditions of human nature, to influence men, and so affect and mould them as to form them to new purposes and dispositions, which shall be the purification of their consciences, of their hearts and minds, of their moral sentiments and feelings, and thus prepare them for God's service, and engage them in it.

For the Register.

## A MOTHER'S FEELINGS.

1. How would a mother feel if she visited the 'Shelter!' She would see thirty colored children there, all in good health and spirits.—Many of them were rescued from immoral parents, and almost all were taken from abodes of wretchedness.

Look at that innocent and beautiful babe, with its hands clasped as if in prayer. God loves it, and the blessed Savior folded such in his arms. Take it then, blessed Institution; be a mother to it; love it, and bring it up in the way it should live, whatever may have been the faults of its parents.

2. What must be a mother's feelings when visiting the jail? She, there, hears a husband complaining of his wife. She sees motherless little boys, who cannot read, who are but half dressed, and who have not changed their raiment for 6 weeks. She sees a deranged man, dancing in double quick time, who tells her that he has been there for 3000 years. She sees a young man, not yet of age, who has already caused bitter tears to trickle down his father's face.

But it would be most affecting for a mother to sit awhile in the women's apartment. She would then converse with those to whom swearing, drinking, and quarrelling were familiar.—There they are, with nothing to do but to talk with each other, and with those who come to their windows from without. Take them each by the hand, and wish them a happy new year: they will thank you for it. Tell them, with tenderness, that they will yet be accepted, if they will kneel at the mercy seat. There is no so much difference between you and them, as is generally supposed: they are still bone of your bone, and flesh of your flesh, for God made all his children of one flesh and one nature. If your foot or your arm were diseased, it would none the less be *your* foot and *your* arm, and you would not despise it, but treat it tenderly and try to restore it. So we are all members one of another: if one member suffers, all the members, whether conscious of it or not, are suffering with it. Circumstances of education explain, in a great measure, the difference between individuals and classes in a community. The fact is, as a general thing, our jail convicts have not had the advantages of virtuous companionship, and have not been called to a much higher life than they now live. I wish the multitude of our intelligent and spiritual church-members could become acquainted with the low and vulgar portion of their fellow men, instead of feeling ashamed to be seen in their company.

3. And this leads me, finally, to speak of Hard Scrabble, a place where drunkenness and vice are not uncommon. What must be a mother's feelings, who leaves her happy home, and finds a son and daughter, as well dressed, and as good looking as her own children, idling away their time in such a place. She hears one saying that he had made a vow never to visit his mother again, as long as he should live; and the brazen face of the other tells too plainly the story of her life. If there were only ten mothers who would feel something for *those* children, as they feel for their *own*, it would not be more than ten months before they would be restored to respectability and happiness; but, alas! the sentiment of our community is, as yet, opposed to visiting any such neighborhoods, to seek and save the lost. What we need is, to have the feelings of our mothers brought into the service of redeeming fallen children, and the world would rise up and call them blessed.

W. G. B.

Providence, Jan., 1845.

## NEW PUBLICATIONS.

Voices of the Past. A Discourse preached at Lancaster, the last Sabbath in the year, December 29th 1844—by Edmund H. Sears, minister of the Congregational Society in Lancaster. Printed by request, not published. Printed by George Coolidge, 57 Washington street, Boston, 1845.

As stated on the title page, this discourse is not published. It is hardly, therefore, public property—we trust, however, we shall not be considered as violating courtesy and propriety in expressing the satisfaction we have had in reading it, and in laying the following extract before our readers, with the information that the sermon was preached on the occasion of the completion of the fourth year of Mr. Sears' ministry at Lancaster.

'The present, as you know very well, is a period of change, excitement, and novelty. New notions have sprung up within a few years, as to the peculiar duties of the gospel ministry. Its measures, its topics, its modes of action, are matters on which there is much difference of opinion, and sometimes the occasions of alienation and division. When I came among you, and undertook the office to which you called me, I endeavored to measure the length and breadth of its duties. I found them unusually extended and various. Here was a large parish comprising nearly two hundred families and one thousand indivuals, all of whose spiritual welfare would be, to any faithful pastor, matter of deep-felt responsibility. Then every benevolent social enterprise has its separate claims upon a minister's labor—education, temperance, lyceums, the diffusion of the gospel throhgh society, and, as some believe, the liberty of the slave, and the peace of the whole world. I determined at once to select some spot on this wide surface on which to concentrate my efforts. I resolved that I would not attempt to do all sorts of good, in all sorts of ways, and in all sorts of places, and to all sorts of people; believing, with Carlyle, that 'if the wedge be single it will rend rocks, but if its edge be double the wedge is bruised in pieces and will rend nothing.'

I could not fail, then, to decide, that my first duty was 'to preach the word'—to preach it in good faith, and to prepare for the duties of this pulpit on the sabbath as a first thing. I have made every thing yield to this, believing that the regeneration of the heart, through the ordinary means of grace, and through the clear apprehension of spiritual truth, is the true source of all social progress, whether men will see it or not. All moral reforms, unless their movements diverge from this living centre, I believe to be spurious, having no divine soul to guide and control them, and being sure to end in defeat and disaster. To open the word of life and cause its doctrines to shine forth, has been deemed of more importance, therefore, than all things else put together. I have made even the duties of the pastor subservient to those of the preacher; believing, that, if either are to be left undone, they should not be the latter. At the risk of being thought negligent of my duty in visiting from house to house, I have devoted a fixed portion of time to the study, and to preparation for this desk, believing its claims to be paramount, and that I could serve you more effectually in no other way. I never could think that a minister's duties were discharged by whirling through the parish six days in a week and reading on the seventh two hasty and rambling discourses, got up as a secondary matter and which, though it were easy to write, were very hard to hear. My own view of the services of the sanctuary is that they are to be regarded, not as a negative good merely, not as a means of bringing people together to prevent them from breaking the sabbath, but a means of positive good, of devout meditation, of intense thought, of advancement from knowledge to knowledge, and from perfection to perfection. It has been my first aim, that these should not be profitless and barren, though I am well aware how imperfect has been my success.

In the selection and treatment of topics, have desired first of all to be useful, not carin to please the taste and the fancy any farther than as a means of addressing the understanding and the heart. I have often preferred an old sermon to a new one; have thrown aside the new when prepared, simply because I thoug the old was better and more profitable, and th profiit should be preferred to novelty.'

An Introduction to the History of the Revolt of the American Colonies; being a comprehensive view of its origin, derived from the State papers contained in the public offices of Great Britain. By George Chalmers: 2 vols, 8vo. Boston, James Munroe & Co., 1845.

These two handsome and attractive volumes have a value, which an increasing class of readers in our community will be able to appreciate and to weigh with candor. It is a well known fact, though, of conrse, we admit it *with a degree of reluctance*, that, in our difficulties with the mother country, which led to the war of the Revolution, a majority of the intelligent, professional, and wealthier classes in the large seaboard towns, were tories, or loyalists; that is, they espoused either openly or in heart, the side of the King and ministry. It is commonly supposed by our own writers, as it was by our revolutionary forefathers, that the King and ministry acted under a species of infatuation, throughout all their measures which concerned this country, that a long series of mistakes, abuses and oppressions on their part, was concluded by a most impolitic and foolish attempt to win by force what they had failed to gain by impositions.—Now every story has two sides to it, and he that would be wise and just, is willing to hear or to read both. The English ministry doubtless took a very different view of all the measures, and of the amazing result: they had their own story to tell, their vindication to urge, and if they were infatuated, it is worth our while to know how they were thus beguiled.

Now the value of this work of Chalmers consists in the full explanation which it affords of the two facts just mentioned, viz: the fact that so many intelligent, professional and wealthy persons opposed the rebellion, and the fact that the British ministry were infatuated.—Chalmers tells the story of our colonial relations with Great Britain in the spirit of the ministry, and of the small majority in Parliament, which was against us. He represents the whole history of the Colonies, in the manner in which an Englishman would now write the history of the Canadas, and he brings the line of his narrative up to the time of the commencement of hostilities, so that he may conclude it with the evidence, that, let the result be what it might, Great Britain was so stated with the right, and would keep it. And yet there is neither vulgar abuse, nor calumny, nor haughty contempt manifest on Chalmers' pages. Great mistakes, and some glaring misconceptions will appear in his work, even to those who are but superficially acquainted with the history of our country. But he is a dignified and courteous narrator, never intending offence, and exhibiting an entire honesty of purpose. His opportunities for presenting that side of the story, which he tells, were greater than have been enjoyed by any subsequent writer, and, as far as appears, he made a most faithful use of his means. Chalmers, having been educated in Scotland as a lawyer, emigrated to Maryland, and there practised his profession about ten years, till it was no longer worth practising by one who there held his political sentiments. He then returned home. Though decided in his views here, he does not appear to have brought any enmity upon himself by an injudicious or intemperate avowal of them. After filling some minor office in London, he was appointed to the high and responsible trust of Clerk of the Committee of the Privy Council. He retained this situation until his death in 1825, at the age of 82. His office gave him every facility in obtaining those papers and documents which the historian most needs. All the State offices were open to him, and many official papers necessarily passed under his eye. He used his opportunities to a good purpose. His first work relating to our own country, (he was the author of several works on the history of England and Scotland,) was a large quarto volume, entitled 'Political Annals of the United Colonies.' This volume, which comes down to the year 1688, would have been followed by a second, had not the capitulation at Yorktown, which occurred

on the publication of the first volume, shown that the object of the volumes, which was to show that our colonies were in the wrong, was a work of supererogation. Of the work now before us, no portion has ever been published in England. A portion of it was printed in London, but suppressed by the author; probably to gratify the defeated ministers, who might well feel sore at the result of the long protracted conflict. Strange to say, our country has the honor of publishing this work of an Englishman, written, too, for the purpose of telling the English side of the story, and of representing their case. Part of it is printed from a copy of the suppressed volume, and the remainder from the complete manuscript which the author left behind him at his death. His two leading objects are to exhibit the unwise neglect with which the ministry allowed our preliminary acts of rebellion to pass unchastised, and to show that ultimate independence entered from the first into the intentions of the Colonists. The latter proposition he fails to establish; it is not true: the former he triumphantly sustains. As there is but a small number of copies of this work issued, we recommend its purchase to all who have libraries in their charge.

## UNITARIAN SOCIETIES IN BOSTON.

The attention of our readers is respectfully solicited to the following Circular, on the subject of a new place of worship for Unitarians, in the southerly part of this city. They will read with surprise and much interest, we doubt not, the statement that the population of Boston has more than doubled since any place of worship has been erected for any newly gathered Unitarian Society in this city. It must be manifest, we think, as is suggested in the circular, that the *incipient* measures, for furnishing new places of worship in a growing city, must be taken by the old and settled residents. A moment's reflection on the condition of new residents must show, that, being, as they are, not only strangers to the old population, but strangers to one another and to each other's wants, they are quite unfitted for commencing so important and difficult undertakings.

Besides the wants from the natural increase of population through the old Unitarian Societies, it is believed, that a considerable portion of those who in years past have come among us from other places, had a preference for worship with Unitarians, and, if well-located and suitable places of worship of this faith had been built, that they would have sought them and filled them, instead of remaining unaccommodated, or of being scattered, as many have been, among the various other denominations. Brethren, shall it continue to be thus? Are the distinguishing features of our faith as Unitarians, precious to us? Do we really value them, as we profess to do, above other systems, for their more elevating, sanctifying and consoling efficacy? Let this be manifested, then, by an active zeal to promote, by all lawful christian means, their widest diffusion. Especially, let us each, in our sphere, faithfully labor to furnish all needed facilities for instruction in our principles to those who desire and would use them, and whose highest moral and religious growth and advancement, we are so well assured, largely depend upon the issue.

Boston, Jan. 1845.

Dear Sir: It is probably known to you, that efforts are about to be made, to erect a Meeting House, in the Southerly part of our city for the accomodation of a Society of Christians of the Unitarian denomination, hereafter to be gathered there. This design has been brought forward, *partly* from the consideration of the very great increase of population in that part of the city; and *partly* from the fact, that a clergyman, well known to our community, ripened and improved by experience and labor, well suited to qualify him for such an enterprise, has expressed a willingness, if so desired, to devote himself to the gathering of such a Society, if a place can be furnished for the purpose.

It will be recollected, that in 1824, the Unitarians erected a Meeting House in the Westerly part of our city, and a new Society was gathered, in the same year, to occupy it. In 1826, the same denomination erected a Meeting House in Purchase street, and in the same year a new Society was gathered there. In 1827, the Meeting House on Castle and Washington streets was erected, and a new Society gathered. Since that period, no similar effort to carry forward our principles, and to meet similar wants of our denomination, has been made within our city; with the exception of the Society gathered by the Rev. Mr. Clarke upon a plan somewhat new amongst us. The urgent demand for the proposed effort is shown by a statistical view of our city during a few years past:

| | |
|---|---|
| In 1820, the population of Boston was | 43,298 |
| In 1830, " " | 61,392 |
| Taking a proportional number for 1827, the population, at the commencement of that year, was | 55,892 |
| In 1840, it was, by the census, | 93,383 |
| At the end of 1843, the Mayor of our City, in his Annual address to the City Council, estimates the population of the City at | 110,000 |
| Supposing a proportional increase since that time, the population of our City at this moment may be estimated at | 116,000 |
| Deduct the population of 1827, | 55,892 |
| Increase since 1827, | 60,108 |
| Of this increase in the whole City, according to the best opinion of those qualified to judge, at least one third, say, | 20,000 |

has taken place between Essex street and Roxbury, exclusive of South Boston, that is, in what is properly called the Southerly part of Boston.

In order to test the accuracy of this estimate, it has been ascertained, by actual examination, that during the four years, 1840, 1841, 1842, and 1843, there were erected, within the above limits, that is, between Essex street and Roxbury, of substantial brick dwelling houses, 1,500; which, at six persons to each house, would accommodate 9,000 persons. It has been farther ascertained, that since the first day of January last, there have been built, or begun to be built, of similar edifices, within the same limits, 511; which, at six to each house, will be occupied by 3,066 persons. The votes given at our popular elections in the wards of that part of the City, confirm the foregoing estimates.

It may be assumed, then, as a fact, that since the commencement of the year 1827, in which the South Congregational Meeting House was built, the population of our City has *more than doubled*; and that of this almost incredible increase, at least one third has taken place in the Southerly section of the City. We must add to this, that the houses built in the present year are destined to be filled, by at least 3,000 persons more; and then we shall have added, since 1827, to that part of Boston lying South of Essex street, and West of South Boston, upon the most moderate estimate, 23,000 inhabitants.

Having arrived at these results, the question seems forced upon us, what has our denomination of Christians done to meet the exigences of the crisis? As Christians, bound not only to cherish religious truth in our own breasts, but to minister to others, what ought we to do?

During the period of which we have spoken, the four most prominent sects of Christians (next to our own) have doubled the number of their Religious Societies, within the City; and have thus, with a spirit deserving of all praise, and of our imitation, kept pace with the growth of the City around them. But while other sects build houses of worship, in advance, and stand ready to take by the hand this newly acquired population, and lead them into those houses,—our denomination has not moved. Indeed, they are not generally aware, that any such amount of new population has flowed in upon us.

We are aware that many suppose, that, if a new place of worship for Unitarians be really needed, and would be fully occupied, if built, those who would occupy, can unite and build it for themselves. But this is a very erroneous notion. Those who come here to take up their abode, are not only strangers to the old population, but they are strangers to each other. They know not each others' wants, because they know not each other,—and so cannot combine in an extensive enterprise as that of providing a Meeting House for themselves. If a similar number of persons, agreeing in sentiment, should come together in a new town at the West, the case would be quite different. In such a case they would all soon become acquainted, and could act in concert for a common object. But in a densely populated city, as they arrive one after the other, they are led away by the different sects, all anxiously seeking additions to their number, and are thus compelled either to attend at places of worship provided by other denominations, and of sentiments different from their own, or to remain wholly unprovided for.

Such being the natural, indeed, unavoidable course of events, it is quite plain, that, if a new Congregation of our denomination, is ever, at any time, to be formed, the incipient measures must be taken by those who are settled residents, members of existing societies, anxious to make a proper and reasonable provision for those entertaining similar sentiments, and coming as strangers among us. Such has been the view heretofore taken by our own denomination, when the last three Churches were built. They were built, in each case, by companies, whose members belonged to existing societies, and the Societies were formed for the new Churches, after they had been thus erected. Such has been the course, also, pursued by other sects. And we think it is clear, that if, with the addition of *sixty thousand inhabitants* to our former population, no new Society of Unitarians has been formed by the spontaneous action of the new population,—neither would any such thing be done, if we wait till our population amounts to a *quarter of a million*. Indeed, it rests, as it seems to us, with the members of the existing Unitarian Societies, to say, whether any more of that denomination shall be formed here. It is our opinion, that, if four new Meeting Houses could be built, within our City, during the coming six months, and provided with acceptable preachers, they would all be immediately filled. The case of Mr. Clarke's Society may be cited as disproving some of the views above expressed. We think it is merely an exception, which shows the general correctness of the rule. It does show, that if a very able and popular minister can be found, willing to devote himself to the work; and if he can have a place *where he can be heard*, a Society may be gathered *in that way*; and we think this is the best way of doing it. With this view, when the Clergyman to whom we have above alluded, proposed to devote himself to the gathering of a Society, in the Southerly part of the City, where the demand was the most obvious and urgent, it was ascertained, after a thorough search, that no place could be found in that whole region, which was in any degree, suitable for such meetings. If, therefore, any thing is to be done for that part of the City at present, it must be done by erecting a *temporary* or a *permanent*, place of worship. After much consideration, the undersigned, a Committee chosen in pursuance of a vote of a public meeting, holden in the vestry of Rev. Mr. Huntington's Church, to act upon that subject, have come to the conclusion, that *the latter is the most advisable course*.

The undersigned, therefore, propose to their Unitarian brethren, that a piece of land be procured in the Southerly part of the City, and a cheap, but convenient Meeting be erected thereon,—and that the requisite funds be provided, by forming a *company*,—the subscribers to which shall hold their shares upon the following conditions:

*First.*—The Meeting House shall be erected, and all the affairs of the Company shall be managed by the subscribers to the Stock.

*Second.*—The Stock shall be divided into shares of *one hundred dollars each*,—and the Meeting House shall be holden in Trust, by persons elected by the Company, until an act incorporating the Stockholders, as a Religious Society, shall be obtained.

*Third.*—The Company shall employ preachers; and shall let pews and seats, to pay the expenses of Public Worship, and the interest of the Stock, until in their judgment, after a suitable preacher has been secured, it becomes advisable to sell the pews.

*Fourth.* The Stockholders may, at any time, sell the pews of the Meeting House; and out of the proceeds, repay to themselves the principal of their stock, with three per cent. per annum interest, for the first three years after the same was paid in, and six per cent. afterwards, and no more.

The undersigned think, that the building should not cost more than Twenty Thousand Dollars,—to which must be added the price of the land,—and that a subscription of *fifteen thousand dollars*, will enable the Company to proceed to erect the Meeting House, and successfully accomplish the desired object;—and that the whole subscribed may be returned to the shareholders, with interest, as above is proposed; if the affairs of the Company are discreetly and prudently managed.

Feeling confident, that so urgent a demand for effort will meet with a prompt and cheerful response amongst our brethren,—and especially hoping, that the enterprise may receive your cordial approbation,—measures will be taken to request your subscription to the Fund, of such amount as to you may seem meet. The subscriptions will be collected by instalments, after a site has been selected, and the company of subscribers has been organised;—and a committee will call to receive your signature to a subscription paper, in a few days.

Respectfully your obedient servants,

| | |
|---|---|
| Stephen Fairbanks, | William Brigham, |
| Calvin W. Clarke, | Abner B. Wheeler, |
| E. Copeland, Jr., | John Gardner, |
| Henry B. Rogers, | George Callender, |
| David Reed, | N. A. Barrett, |
| Eliphalet Baker, | Richard W. Bailey, |
| Manlius S. Clarke, | Minor S. Lincoln, |
| Benjamin Seaver, | Oliver Carter, |
| Micah Cutler, | Henry H. Fuller. |

## ANOTHER PROPOSITION FOR A PROTESTANT UNION.

Monsieur J. H. Merle D'Aubigne, the great champion of Calvinistic Protestantism in the French and Swiss Churches, at a conference lately held at St. Gall, Switzerland, between 160 literary and theological professors and clergymen, submitted a proposition for another attempt at a Protestant Union. The zealous mover does not seem to have dreamed of what is still the crowning fact of Church history for the last three centuries, that these forced attempts at union among Protestants are made in defiance of the fundamental principle of Protestantism, at the cost of peace and harmony, and at the sure risk of new and greater divisions. The manner in which the Unitarians of France have been treated by their fellow Protestants is warning enough as to the kind of terms which the Evangelist would propose for *union*. The following is Mr. Merle's proposition,

"That this Conference regard it as highly desirable, that all evangelical Christians, who hold the mystery of godliness, 'the Lord our righteousness,' should unite in a common confession of their faith, and thereby manifest, in contrast with the *apparent* unity of the Roman Catholic Church, their *true* and *spiritual* unity—and that for the attainment of this end, a committee be appointed to correspond with some of the Pastoral Conferences recently established in Germany, and with the churches of France, Great Britain, Holland and America; and further, that the said committee be enjoined to prepare a draft of an evangelical confession of the 19th century, which shall contain the fundamental truths of the Word of God, embraced at present in all confessions of the Protestant faith, and present these in a form adapted to the times in which we live.'

We are not informed how the proposition was received, but our opinion is that the mover of it should begin by putting it in action in his own canton, and by treating his fellow Christians in the spirit of it.

## AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

| | |
|---|---|
| From the Auxiliary Association in New Brunswick, N. J., | $10,00 |
| From the Auxiliary Association in Lynn, (in part) | 50,00 |
| From Mr. Fletcher, by R. W. B., | 62 |
| From Ladies of the Unitarian Society in Taunton, to constitute their pastor, Rev. Charles H. Brigham, a Life member, | 30,00 |
| From the Auxiliary Association in Lancaster, (bal.,) | 3,00 |
| From the Auxiliary Association in Saco, | 15,00 |
| From the Auxiliary Association in Brooklyn, N. Y., | 40,00 |
| From the Auxiliary Association in Marblehead, | 5,00 |
| From the Auxiliary Association in Lexington, | 12,00 |
| From the Auxiliary Association in West Dedham, | 7,00 |
| From W. C. Shaw Esq., of Baltimore, (annual subscriptions,) | 30,00 |
| From the Auxiliary Association at E. Cambridge, | 25,00 |
| From the Auxiliary Association in Barre, Mass., | 29,00 |
| From Miss Margaret Newman of Boston, | 5,00 |
| From Louisville, (Ky.,) Tract Association, | 30,00 |

Massachusetts and Louisiana. The Governor of Louisiana transmitted to the Legislature of that state on the 9th inst., a message in relation to the appointment, on the part of Massachusetts, of an agent to inspect and contest the operation of a state law prohibiting the entrance of free negroes within the limits of Louisiana. The message was accompanied by the Massachusetts law, together with a report of the action of the South-Carolina Legislature on the same subject. It contains some very strong remarks on the impropriety of one state interfering with the internal laws of another, and covers certain communications from Mr. Hubbard, the Agent of Massachusetts. Committees were appointed by both Houses to take into consideration the matter of the message and accompanying documents. In the House a preamble and bill were presented, which, with the message of the Governor, were referred to the Joint Judiciary Committee of the two branches. Similar action was had in the Senate.

Purgation of the Episcopal Theological Seminary. The examination of the Students in the Seminary relative to the charges alleged against certain members, of entertaining views of a decided Romish tendency, resulted in the dismissal of two of their number, Messrs. Donally of New York, and Watson of Delaware; and in the reprimand of Mr. Henry McVickar. Mr. Taylor, of Connecticut, likewise implicated, has not yet received his sentence.

Previously to this movement on the part of the authorities of the Seminary, it was rumored that some individuals in the institution were in constant intercourse and correspondence with Roman Catholic Priests, with whom they assimilated in all essential points of doctrinal belief; and that after finishing their course of study, they had resolved to manifest their faith, by entering the priesthood of the Romish Church. Whether, or to what extent, the recent trial established these charges, we are not informed. [N. Y. Jour. Com.

United States Senators. The Senate of this State have confirmed the doings of the House, in the election of Hon Daniel Webster as Senator in Congress from this State, for the six years succeeding the 4th of March next.

We learn also, that the Legislature of Delaware has chosen John M. Clayton, and that of Maryland, Reverdy Johnson, Senators in Congress from the 4th of March next.

Treaty with China. In the National Intelligence of the 17th instant we find the following passage.

We are gratified in being able to say that the treaty lately concluded between Mr. Cushing, Envoy Extraordinary and Minister Plenipotentiary of the United States, and the commissioner of the Emperor of China, was yesterday ratified by the Senate by a unanimous vote. We shall doubtless soon be enabled to lay before our readers a copy of the treaty, though its official proclamation cannot be made until after the exchange of ratifications, which, we understand, is to take place in China.

Later from Mexico. There was an arriva at New-Orleans on the 6th, from Campeachy. No papers were received, but the captain informed the editor of the Crescent City that the revolution was still progressing, and that Santa Anna remained at Queretaro, hemmed in by the two aspiring parties, each demanding the settlement of his account with the government. The department of Tabasco has pronounced against Santa Anna's government. On the 9th ult. Gen. Ampudia published a proclamation to this effect, and the same day the Ayuntamiento and the garrison followed their leader's example.

The New-Orleans Courier of January 7th states that a letter has been received by a commercial house in that city from Tobasco, which states that a proclamation, dated Jonuta, December 27, had been made by Don Miguel Bruno, calling upon the inhabitants of the Department to second the movement of Paredes, and making honorable mention of Gen. Seninanat. A postscript to the same communication says that news had just been received of the complete rout of Santa Anna near the city of Mexico, by the forces under Paredes.

The Cincinnati Telescope. This great telescope is on its way from New Orleans to Cincinnati, and at the last dates, the boat containing it was aground on Cumberland Bar. Nature pays no particular respect to science; but it is to be hoped that some regulation to prevent the boat from being "snagged" will be adopted by the Mississippi. Cincinnati, if she can only once get "the big Telescope" safely mounted in the Observatory, will shine in the region of astronomy, as well as in that of bacon, for which she is now so remarkably celebrated. But if the boat in which the apparatus is contained, should sink, and those twenty-four boxes, laden with twenty-five thousand dollars worth of foreign skill in mechanics, go desperately to the bottom, what an eclipse the hopes of the Cincinnatians would suffer.

Washington Branch Railroad. During the last year stage coaches have been running between Baltimore and Washington, in opposition to the railroad, in consequence of the high rate of fare. The Directors were prevented from reducing the rate by the provision of the charter, which secures to the State one fifth part of the gross receipts from passenger fare, established at $2,50 cents per passenger. The Maryland Legislature has taken the subject into consideration.

On Wednesday last the Committee on Ways and Means, reported a bill to authorise the reduction of the maximum charge upon the Washington Branch of the Baltimore and Ohio railroad. The bill reduces the maximum to $1,50, one fifth to be paid the State. A proportional charge is authorised for transportation of passengers, for a less distance than from Washington to Baltimore—and an unlimited discretion as to reduction for transporting parties of not less than twenty, going and returning within three days.

## CONGRESS.

We have said but little of the doings of Congress, because but little has been done. Among the late proceedings in the Senate was the passage of a bill to provide a uniform time of holding the election of President and Vice President.

In the House of Representatives, Mr. Preston King, of New York, moved a resolution proposing a Select Committee to inquire whether there had been a duel between two members of the House, on account of words spoken in debate on the floor of the House, with power to send for persons and papers, and if the statements reported be true, that they report a resolution for the expulsion of the members.

Mr. Payne, of Ala., moved to lay the resolution upon the table, and called for the yeas and nays. The vote was, ayes, 79, noes 94.

A debate arose on this subject and several propositions were made, which were not sustained by the House. In the end the subject was laid on the table by a vote of 106 to 82.

The rules having been suspended to afford the opportunity, Mr. J. Q. Adams moved the adoption of the following resolution, and it was adopted.

*Resolved*, That the President of the United States be requested to cause to be communicated to this House any information possessed by this Government of the metes and bounds or latitude and longitude of the territory of the Republic of Texas, within which the authority and jurisdiction of the said Republic is recognized by the inhabitants dwelling within the said latitude and longitude; and also, copies of all the existing treaties of the Republic of Texas with Powers other than the United States.

On Tuesday the Senate did not sit.

In the House the subject of the defalcation of Mr. McNulty, the clerk, was taken up. It was found that the deficiency beyond the bonds was $25,000. It is stated that the sureties, besides paying their bonds, are willing to make up the deficiency. (Whether this will be realized is quite another question.) Would it not be better to retain faithful and tried old servants, in responsible stations, than to be continually changing for the mere sake of party preference?

The report of the committee on accounts concluded with the resolution dismissing the clerk.

Jails and Houses of Correction. We gather from the abstract of returns as prepared by John G. Palfrey, Esq., Secretary of State, that the whole number of prisoners (including debtors) in all the Jails and Houses of Correction during the year ending November 1st, 1844, was 4012; of which there were males, 3229; females, 783; adults, 3518; minors, 494; white persons, 3717; colored, 295; married, 754; not stated whether married or not, 3258; able to read or write, 1493; addicted to intemperance, 1079; confined for debt, 548; for insanity, 38; natives of Massachusetts, 763; of other States, 489; persons whose nativity is not given in the returns, 2000. Remaining in confinement, Nov. 1st, 1844, 563. Average cost of the board of each prisoner per week, $1,58. Estimated value of labor in Houses of Correction for the year ending Nov. 1st, 1844, was $13,794,44. Total amount of expenses of Jails and Houses of Correction, during the year, $47,731,97. Total commitments to Jails and Houses of Correction for crime, 3505. For adultery and lewd conduct, 117; assault, 309; burglary, 33; forgery, 19; homicide, 9; intemperance, 945; keeping of brothels, 52; larceny, 694; making or passing counterfeit money, 43; perjury, 6; rape, 2; vagrancy, 76; all other criminal offences, 1200.

New Steamship Cambria. The new royal mail ship Cambria, Com. Judkins, arrived at Liverpool from the Clyde, the 5th of Dec. and was to leave on the 4th January for Boston.—She was built on the model of the Hibernia, and is to take the place of the Columbia. The length of her keel is 209 feet; on main deck 224 feet; do. over all 240 feet; breadth of beam 37 feet; depth of hold 34 feet; draught 18 feet; burden 1600 tons; 2 engines of 500 horse power; diameter of paddles 39 feet.—She carries yards on both mainmast and foremast of 64 feet length, and studding-sail booms each 37 feet. Can accomodate 155 passengers.

Mass. School Returns. From the abstract prepared by Hon. Horace Mann, it appears that the whole number of children in the commonwealth between the ages of 4 and 16 is 192,027. Amount raised for the support of schools, including the income of the surplus revenue, $558,197 23, being nearly $41,000 more than was raised the previous year. $37,951 90 are contributed for board and fuel, making an aggregate for common school purposes of $596,149 13. The amount raised in Essex county is $66,309 55. Somerville appropriates $7 62 to each child, and stands at the head of the towns in the state; Richmond appropriates $1 03, and stands at the foot.

Cloth Sewn by Machinery. The London Journal gives an engraving and description of a machine invented by Leonard Bostwick, London, for the purpose of sewing cloth and other materials of a similar nature. In this invention the needle with its thread is stationary, the fabric or cloth is made to pass into the machine between the teeth of two wheels, one large, another small, and is thus formed into doubles or crimps During the revolutions of the large wheel the doubles or undulations in the cloth, are formed and forced upon, or taken up by the needle. When the work has passed through the machine, it is found that a running stitch has been produced. The length of this running stitch is of course regulated at pleasure by a change in the gearing wheels, as respects the fineness or coarseness of their teeth.

Remarkable Escape "One of the conductors on the Western Railroad, says the N. Y. Sun, "Mr. Luther had a miraculous escape from death last Tuesday. When within six miles of Springfield, the train going at the rate of twenty or twenty-five miles an hour, a sudden jolt of the car, caused probably by coming in contact with a stone on the rail, threw him off and pitched him into a large snow drift, about eight feet from the track.

He sunk down several feet in the snow, unharmed and uninjured. Having scrambled out in time to catch a glimpse of the train in the distance, as it turned a curve at the base of a hill and disappeared from view, he took a survey of his bed in the snow bank, when he discovered that if he had fallen ten feet from where he did, in either direction, he must have been killed instantly, as he would have come in contact with stones or frozen earth.

The train went to Springfield, where the loss of the conductor was discovered; the engine was backed, men placed on the look out, and in a few minutes the conductor was at his post on the train as well as ever, and with a heart full of gratitude to Providence for the preservation of his life.

Annexation of Charleston to Boston. We understand that it is in contemplation to call a town meeting, to consider the subject of annexing this town to the City of Boston, and of petitioning the Legislature in relation to that matter. The meeting, we presume, will be held at an early day. [Bunker Hill Aurora.

Maine Senator. The Legislature of Maine, on Wednesday, chose Hon. John Fairfield United States Senator from that state, for six years from the 3d of March next.

Hingham Steamboat. A meeting of the subscribers to the new steamboat, to take the place of the General Lincoln, was held last evening at the Exchange Coffee House, and a committee chosen to contract for a new boat to be placed on the route the first of June next.—She will be of about 300 tons burden. [Atlas.

Harvard University. The Board of Overseers of Harvard University held their annual meeting, in the Senate Chamber on Thursday, at 12 o'clock, M., His Excellency Governor George N. Briggs, in the Chair. Prayer by the Rev. Samuel Barrett. Several of the annual reports were read by President Quincy, and referred to the Corporation. On motion of Hon. James Savage, it was voted, "that the Hon James Savage, Rev. William Jenks, Dr. James Jackson, Rev. Francis Parkman, and Rev. John Brazer, constitute a Committee to enquire and report, at the adjourned meeting of this Board, on the division of time for the recitations and lectures of students, at the University, as connected with the times of diet, or otherwise." A nomination list for a clerical member of the Board of Overseers, in place of the Rev. Rodney A. Miller, who received a dismission from the 1st Congregational Church and Society, in Worcester, was opened, and the following names placed thereon, viz: Rev. Messrs. Geo. Putnam, Seth Sweetser, Daniel Sharp, Samuel F. Smith, Baron Stow, Silas Aiken, J. F. Stearns, S. K. Lothrop. The balloting will take place at the adjourned meeting, on the 6th of February.

Hon. Levi Lincoln, Samuel H. Walley, Esq. and Rev. N. L. Frothingham were appointed a Committee to report to the Board a list of visiting and examining Committee for the current year.

The Board adjourned to Thursday, February 6th.

It is said there are eighteen public gas establishments in London, to supply the great metropolis with light; a capital of $14,000,090 is employed, yielding a net income of more than $2,000,000 per annum. One hundred and eighty thousand tons of coal are used, producing nearly 1,500,000,000 of cubic feet of gas.

☞ WARREN ST. CHAPEL. The 9th Anniversary of the opening of the Warren St. Chapel will be celebrated with appropriate services on Sunday evening, Jan 26, at that building, commencing at 7 o'clock. Rev Mr Huntington will deliver the Sermon. A collection will be taken up. The friends of the institution, and the public generally are respectfully invited to attend. j25

## MARRIAGES.

In this city, 18th inst, Mr George E. Mansfield to Miss Sarah E. Loyd.

19th inst, Mr Oscar Rix to Miss Mary Ann B. Forrester.

In South Weymouth, 13th inst, Col John W. Thomas to Miss Sarah, daughter of the late Cyrus Blanchard, Esq.

In Danvers, by Rev Mr Field, Mr Eben S. Poor to Miss Ellen M. Fornis.

In Rowley, 15th inst, Wm Kellam, Esq. of Boston, to Miss Lucy Ann Perley.

In Holliston, by Rev Mr Stone, Mr George W. Smith to Miss Ann Rockwood.

In Walpole, 8th inst, Mr James M. Bacon, of New York, to Miss Julia M. Whitman, of W.

In New York, 19th inst, Capt Benjamin Webster to Miss Eunice Pratt, both of North Yarmouth, Me.

## DEATHS.

In this city, 18th inst, Mr Geo. E. Mansfield, of Halifax, NS, 21.

15th inst, suddenly, Daniel Wheelwright, Esq. 48.

19th inst, Mr John S. Vogell, 52.

19th inst, Mr George C. Winslow, 25.

In Charlestown, Jan 8, of consumption, Mr Archalaus Card, 51, formerly of Dover, NH [New Hampshire papers please copy.

In Cambridge, 13th inst, Mrs Mary Durasit, 90, formerly of Exeter, NH,

In Boxford, 18th inst, Mrs Hannah, widow of the late Nathan Peabody, of Salem, 71.

In Haverhill, Dea Thomas Johnson.

In Brookline, 20th inst, Mrs Elizabeth J., wife of Mr Samuel S. Holton, of Boston, 25.

In Dedham, 21st inst, Mr Joseph Dolan, 23.

In Norton, 18th inst, Mrs Rachael Eddy, 104 yrs 9 days—said to have been the oldest person in the county.

In Nantucket, 8th inst, Mrs Judith, wife of Samuel J. Tuck, Esq., 92 yrs 6 mos.

In Lyndeborough, Dec 5, Mr Jonathan Butler, a revolutionary soldier, 92 yrs 1 month. Mr B. was born in Ipswich, now Essex, Mass.

Whole number of deaths in Boston, for the week ending January 18, 39. Males 13; Females 26; Stillborn 0.

Of consumption 9, canker-rash 1, scarlet fever 3, lung fever 5, croup 6, stoppage in bowels 2, infantile 2, inflammation 1, fits 1, rheumatic fever 1, complication 1, tumor 1, hooping cough 1, old age 1, teething 2, inflammation on the lungs 1, debility 1.

Under 5 years, 21: between 5 and 20 years, 3: between 20 and 60 years, 12: over 60 years, 3.


THE LIFE AND CORRESPONDENCE OF THOMAS ARNOLD, D.D., by Arthur P. Stanley, two vols in one: Vestiges of the Natural History of Creation: Etherology, or the Philosophy of Mesmerism and Phrenology, including a new Philosophy of Sleep and of Consciousness, by D. Stanley Grimes: Agincourt, a Romance by James: a new, cheap edition of Archy Moore: The American Journal and Library of Dental Science, for December: Reply to the Missionaries at Constantinople, by Bishop Southgate: Fables of Flora, edited by S. C. Edgarton: Married and Single, or Marriage and Celebacy Contrasted, in a series of Domestic Pictures, by T. S. Arthur: Lovers and Husbands, a Story of Married Life, by T. S. Arthur: Sketches of Irish Character, by Mrs S. C. Hall, No 7: History of Greece, by Thirlwall, No 5: Harpers' Pictorial Bible, No 17: History of The Consulate and Empire of France, under Napoleon, by M. A. Thiers, No 1 received, at 12½ cents. By SAXTON, PEIRCE & CO., 133 Washington st. j25

LIVERMORE'S COMMENTARY. New edition of Livermore's Commentary on the Gospels, in 2 vols, 12mo.

'It is, as far as we know, the most generally useful commentary on the Gospels, accessible to the English Reader. We hope its circulation in so convenient a form and at so moderate price, will contribute to diffuse a knowledge of the Scriptures and to encourage a taste for their rational study. The idea of putting such a book within an easy reach of Sunday School Teachers, is a noble one.' [English paper.

This work has been adopted by the Northern Sunday School Association of London.

Published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School st. j25

NEW BOOKS. Lately published, Chalmer's History of the Revolt of the American Colonies, 2 vols 8vo.

Notes on Cuba, by a Physician, 12mo.
Peabody's Lectures on Christian Doctrine, 2d ed.
Burnap's Expository Lectures, 12mo.
Livermore's Commentary on the Gospels, 2v 12mo.
Livermore on the Acts, 1v 12mo.
Ware's Life of Rev Dr Worcester, 12mo.
Common and Scriptural Proverbs Explained, 16mo.
Letters from a Landscape Painter, by Charles Lanman, 16mo.
Lays of the Gospels, by S. G. Bulfinch, 16mo.
The Christian in his Closet, 12mo, &c. &c.

Published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School st. j25

T. H. CARTER & CO., publish this week, LITTELL'S LIVING AGE, No 37, for January 25.

—CONTENTS—

Luther's Faith: Travels in Abyssinia and Kordofan: Railroad between Cairo and Suez: Edwards' Preserved Potato: Newspapers and New York: Voltaic Electricity: Lady Hester Stanhope: Beyrout: Crime and Death: Susan Miller: Foreign Bodies in the Atmosphere: The Body Laborer and the Mind Laborer: Lady Blessington: British Deserters Pursued into the United States: The Despatches of Cortes, by George Folsom, Esq: The Tempted: Major and Mrs Griffith's Journey across the Desert: The Jew with Two Heads: Mr Ansted's Geology: Capt Widdrington's Spain and the Spaniards in 1843: Peel and Guizot: Poetry: Scraps.

j25 118½ Washington st.

IMPORTANT NEWS to Clergymen, public and private Singers, Professional and other persons suffering from Affections of the Throat, Hoarseness, Colds of longer or shorter duration, or other vocal impediments. THE BRONCHIAL COMFIT is a preparation, in a very pleasant form, intended to allay all irritation of the Larynx, Trachea, or Bronchial Tubes. It will be found equally serviceable in cases arising from chronic inflammation, and those caused by the transient effects of colds. Its properties are such as to impart a soothing and mollifying sensation to the membranous surfaces, when excited, whether by the effects of influenza, or of unusual exertion in public speaking, and other uses of the vocal organs.

It will also be found a valuable aid in vocal execution and preventive where no impediments exist. Certificates of its great excellence are already received from a distinguished Unitarian Preacher of Boston.—Also, Rev Mr Lawrence and Remington, Edwin Forest, Messrs Maeder, Baker and Woodbury, Professors of Music; J. E. Murdoch and Wm Russell, of Elocution, and others. 25 cts a box.

Sold only at JORDAN, SWIFT & WILEY, Bookstore, 121 Washington st. 3tis j25

Dental Ingenuity!

DR. MORTON,

*Late Wells & Morton,*

NO. 19 TREMONT ROW.....BOSTON,

HAS frequently been solicited to make known by advertisement his new invention for supporting TEETH in the mouth. It being an ENTIRELY NEW and CHEMICAL PROCESS which enables him in all cases to make a perfect fit, render the teeth useful and ornamental, being subject to none of the difficulties or objections that generally attend artificial teeth inserted by aerial pressure, inasmuch as the plate upon which they are inserted in the common way is liable in the majority of cases to the great mortification of the patient to drop down, move about, or produce a rattling in the mouth.

Were it not that I am willing to have my invention thoroughly tested in such a manner that I think the most candid person cannot make the slightest objection to. I should be very unwilling to proclaim it by advertisement as it is no matter of surprise that amidst so much imposition that the mere assertion of the advertiser should be looked upon with suspicion. Therefore the advertiser begs leave to inform his former patients, and friends generally, that his place of business is as formerly, and that from one to an entire new sett of Teeth can be inserted on his new principle in the most easy, agreeable, pleasant and natural style. And those who prefer it will be waited upon six months for all except the cost of constructing the teeth.

Owing to the irregular absorption of the gums and other circumstances it frequently becomes necessary in order to supply the place of nature that the dentist should manufacture his own teeth. With this in view I have established a manufactory for that purpose, and am fully prepared to execute the most difficult cases that may come under the cognisance of a dentist.

"IMPORTANT TO THE TOOTHLESS."

"Teeth are now inserted by Dr Morton, 19 Tremont Row, by a chemical process combined with atmospheric pressure and upon the best of gold according to the investigation of some of our most scientific men, which adhere so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor the plate remaining firm in its place.—We are aware that many have been dispbsed to doubt that teeth can be supported in this way but since Doctor has made so valuable an improvement on the old method and it having withstood the criticism of a public who disclaim everything but good, and to whom it has proved a blessing in restoring health, comfort, and cleanliness, it must now be acknowledged by the candid and disinterested, as one of the settled principles of mechanical dentistry and an invaluable invention. Persons have been benefited by the adaptation of this method and are now wearing teeth with the greatest comfort who had given up all hope of ever being benefited in this way. It is indeed a little surprising to us that so many withhold from themselves the comforts of those useful and ornamental organs since this new art has arrived to such a degree of perfection that from one to an entire sett are inserted so that the most delicate eye cannot detect them from natural ones." [Evening Gazette. d21

SPARKS' FRANKLIN, large size. The Life and Works of Benjamin Franklin, edited by Jared Sparks, 10 vols, royal 8vo, fine paper. One copy for sale low by CROSBY & NICHOLS, 118 Washington st. j25

STEWART'S DAIRY FOR 1845, being a Daily Register for the use of private families and persons of business, containing a blank for every day in the year, for the record of interesting daily occurrences and future engagements, done up in plain and pocket book form. Fresh supply this day received by CROSBY & NICHOLS, 118 Washington st. j25

MRS. HEMANS. The Poems of Mrs Hemans, new edition, in 1 vol, edited by R. W. Griswold, illustrated—The same from the last London edition, edited by her sister, complete in 2 vols, illustrated and elegantly bound.

Received and for sale by CROSBY & NICHOLS, Booksellers, 118 Washington st. j25

THE CHRISTIAN LAYMAN, or the Doctrine of the Trinity, fully considered and adjudged according to the Bible, 12mo.

Burnap's Lectures on Unitarianism, 12mo.
Peabody's do do do, 12mo.

For sale by CROSBY & NICHOLS, 118 Washington st. j25

BOOKS published by SAXTON, PEIRCE & CO., 133 Washington street.

The 'Physiology of the Passions,' from the thirty-second London edition, in the form of a lecture to young men, is a very important work and should be in the hands of every young man in the land.

'Sacred Songs,' by Thomas Moore—'Hebrew Melodies,' Lord Byron—and 'Palestine,' by Reginald Heber. Published in one small pocket volume. It is a beautiful present.

The Engineer's Text Book and General Mechanics Pocket Guide' is an almost indispensable article, to all practical Mechanics in every department.

The 'Tongue of Time' should be called the Christian's Companion, for each hour important suggestions as to christian duties are made. No one can rise from the perusal of this work without feeling that he is a wiser, and should be a better man; it is invaluable.

'Autumn Flowers,' containing the poems of the celebrated Caroline Bowles, afterwards Mrs Southey.

'A Love Gift for 1845,' a selection from the amatory writings of the most eminent poets. We predict for this volume much favor and an extended patronage. j18

THE MONTHLY RELIGIOUS MAGAZINE, for January.

—CONTENTS—

The Editor to the Reader.
The Birth of Christ in the Soul.
The Organ.
Our Odd Drawer, No 1.
The Child may be a Christian.
The Work of Life, a Sermon for the New Year, by Rev A. Lamson, D.D.
The Reply.
Extra Religious Meetings.

*Intelligence.*

Ordination at Kingston, Mass.
Dedication at Billerica, Mass.
Common Schools in Massachusetts.
National Sabbath Convention.
Items.

This number of the Monthly Religious Magazine commences a new year. The Publisher feels grateful for the patronage which it has received, and hopes it may be continued and increased. The work will be edited the present year, by Rev F. D. Huntington; among the regular contributors will be many of the distinguished clergyman of the denomination.

The Magazine will be published on the first of each month, in Nos. of 36 pages each, royal 12mo, making one volume a year of 432 pages each—and furnished to subscribers at the low price of *One Dollar* per ann

## POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 13.

### EARLY HOURS, AND BENEFICENT ACTION.

TUNE—'*Taleman's Chant.*'

Joyful notes salute our ears;
Lo! another dawn appears;
Matins rise from many a tongue;
Loftier hyms by man be sung.

While Creation wakes around,
Lie we still in sleep profound?
Dormant every nobler power?
Lost to this delightful hour?

There's a time for balmy rest,
When the evening shades the west;
Other creatures well obey
Nature's mandates night and day.

O! would man her voice attend!
Prompt as day his slumbers end,
Rise and tune a grateful lay,
Early, active zeal display!

Duty calls; let every ear,
Every heart responsive hear;
Every hand, in works of love,
Join the laboring hosts above.

O! may childhood's early dawn
Life diffuse o'er hill and lawn;
Every growing power employ,
That the day may close with joy. s. w.

No. 14.

### POWER OF LOVE AND KINDNESS.

TUNE—'*Dunstan.*'

Kindness will oft the heart subdue,
Which other weapons could not reach,
Where sin obscures the mental view,
And eloquence in vain might preach.

This is the power ordained by Heaven
To triumph o'er a wayward world,
When prison doors and walls are riven,
And every martial banner furled.

Meek is the wisdom that descends
From realms of light and joy above;
Where harmony with glory blends,
And every bosom glows with love.

O! may a sympathy divine
Unite the strong and weak below;
And all with one accord combine
To put an end to guilt and wo. s. w.

## MISCELLANEOUS.

### MISS MARTINEAU ON MESMERISM.

When I entered upon my lodgings here, nearly five years ago, I was waited upon by my landlady's niece, a girl of 14. From that time to this she has been under my eye; and now, at the age of 19, she has all the ingenuousness and conscientiousness that won my respect at first, with an increased intelligence and activity of affections. I am aware that personal confidence, such as I feel for this girl, cannot be transferred to any other mind by testimony.—Still, the testimony of an inmate of the same house for so many years, as to essential points of character, must have some weight; and therefore I preface my story with it. I would add that no wonders of mesmerism could be greater than that a person of such character, age and position should be able, for a long succession of weeks, to do and say things, every evening, unlike her ordinary sayings and doings; to tell things out of the scope of her ordinary knowledge, and to command her countenance and demeanor, so that no fear, no mirth, no anger, no doubt, should ever once make her move a muscle, or change color, or swerve for one instant from the consistency of her assertions and details on matters of fact or opinion. I am certain that it is not in human nature to keep up, for seven weeks, without slip or trip, a series of deceptions so multifarious; and I should say so of a perfect stranger, as confidently as I say it of this girl, whom I know to be incapable of deception, as much from the character of her intellect as of her *morale*. When it is seen, as it will be, that she has also told incidents which it is impossible she could have known by orinary means, every person who really wishes to study such a case will think the present as worthy of attention as any that can be met with, though it offers no array of strange tricks, and few extreme marvels.

My mesmerist and I were taken by surprise by the occurrence of this case. My friend's maid told her, on the 1st of October, that J, (our subject) had been suffering so much the day before from pain in the head and inflamed eye, that she (the maid) had mesmerised her; that J. had gone off into the deep sleep in five minutes, and slept for twenty minutes, when her aunt, in alarm, had desired that she should be awakened. J. found herself not only relieved from pain, but able to eat and sleep, and to set about her business the next day with a relish and vigor quite unusual. My friend saw at once what an opportunity might here offer for improving the poor girl's infirm health, and for obtaining light as to the state and management of my case, then advancing well, but still a subject of anxiety.

J. had for six years been subject to frequent severe pain in the left temple, and perpetually recurring inflammation of the eyes, with much disorder besides. She is active and stirring in her habits, patient and cheerful in illness, and disposed to make the least, rather than the most of her complaints. She had, during these six years, been under the care of several doctors, and was at one time a patient of the Eye Infirmary at Newcastle; and the severe treatment she has undergone is melancholy to think of, when most of it appears to have been almost entirely in vain. She herself assigns, in the trance, a structural defect as the cause of her ailments, which will prevent their ever being entirely removed; but, from the beginning of the mesmeric treatment, her health and looks have so greatly improved, that her acquaintance in the neighborhood stop her to ask how it is that her appearance is so amended. There was in her case certainly no 'imagination' to begin with; for she was wholly ignorant of mesmerism, and had no more conception of the phenomena she was about to manifest than she has consciousness of them at this moment.

This unconsciousness we have guarded with the utmost care. We immediately resolved that, if possible, there should be one case of which no one could honestly say that the sleeping and waking states of mind were mixed.—Our object has been, thus far, completely attained—one harmless exception only having occurred. This was when, speaking of the nature and destiny of man, an idea which she had 'heard in church,' intruded itself among some otherwise derived, and troubled her by the admixture. On that occasion, she remarked afterwards, that she had been dreaming, and, she thought, talking of the soul and the day of judgment. This is the only instance of her retaining any trace of anything being said or done in the trance. Her surprise on two or three occasions at finding herself, on awaking, in a different chair from the one she went to sleep in, must show her that she has walked; but we have every evidence from her reception of what we say to her, and from her ignorance of things of which she had previously informed us, that the time of her mesmeric sleep is afterwards an absolute blank to her. I asked her one evening lately, when she was in the deep sleep, what she would think of my publishing an account of her experience with my own—whether she would be vexed by it. She replied that she would like it very much; she hoped somebody would let her know of it, and show it to her; for though she remembered when asleep, everything she had thought when asleep before, she could not keep any of it till she awoke. It was all regularly 'blown away.' But if it was printed, she should know; and she should like that.

To preserve this unconsciousness as long as possible, we have admitted no person at our *seances*, from the first day till now, who could speak to her on the subject. We shut out our maids at once; and we two have been the constant witnesses, with a visiter now and then, to the number of about twelve in the whole.

It is a memorable moment when one first hears the monosyllable, which tells that the true mesmeric trance has begun. 'Are you asleep?'—'Yes.' It is crossing the threshold of a new region of observation of human nature. Then it goes. 'How long shall you sleep?' 'Half an hour.' 'Shall you wake of yourself, or shall I wake you?' 'I shall wake of myself.' And so she did to a second—no clock or watch being near, but the watch in my hand. For some weeks she could always tell the time, and foretell her own waking; but of late, in manifesting some new capabilities, she has lost much of this.

Nothing can induce her to say a word on a matter she is not perfectly sure of. She solemnly shakes her head, saying, 'I won't guess:—it won't do to guess.' And sometimes appealingly, 'I would tell you if I could. I'll try to see.' 'I'll do all I can,' &c. When sure of her point, nothing can move her from her declarations. Night after night, week after week, she sticks to her decisions, strangely enough sometimes, as it appears to us; but we are not aware of her ever yet having been mistaken on any point on which she has declared herself. We ascribe this to our having carefully kept apart the waking and sleeping ideas; for it is rare to find somnambules whose declarations can be at all confidently relied on. If any waking consciousness is mixed up with their sleeping faculties, they are apt to guess—to amuse their fancy, and to say anything that they think will best please their mesmerist.—J's strict and uncompromising truthfulness forms a striking contrast with the vagaries of hackneyed and otherwise mismanaged somnambules.

It soon became evident that one of her strongest powers was the discernment of disease, its condition and remedies. She cleared up her own case first, prescribing for herself very fluently. It was curious to see, on her awaking, the deference and obedience with which she received from us the prescriptions with which she herself had just furnished us. They succeeded; and so did similar efforts on my behalf. I cannot here detail the wonderful accuracy with which she related, without any possible knowledge of my life ten and twenty years ago, the circumstances of the origin and progress of my ill-health, of the unavailing use of medical treatment for five years, and the operation of mesmerism upon it of late. One little fact will serve our present purpose better. Soon after she was first mesmerised, I was undergoing my final severance from opiates—a serious matter to one who had depended so long and so desperately upon them.

As I have said, I got through the day pretty well; but the nights were intolerable, from pain and nervous irritations, which made it impossible to rest for two minutes together. After four such nights, I believe my mesmerist's fortitude and my own would have given way together, and we should have brought the laudanum bottle to light again, but for the bright idea 'let us ask J!' She said at once what my suffering had been, and declared that I should sleep more and more by degrees, if I took (what was as contrary to her own ordinary ideas of what is right and rational as to mine) ale at dinner, and half a wine-glassful of brandy in water at night. I refused the prescription till reminded—'Remember, she has never been wrong.' I obeyed; the fact being kept secret between us two, in order to try every evening J's knowledge and opinion. She always spoke and advised in a confident familiarity with incidents known only to us two, and carried me steadily through the struggle. I lost my miseries, and recovered my sleep, night by night, till at the end of the week I was quite well, without stimulant or sedative. Nothing can be more remote from J's ordinary knowledge and thought than the structure of the human body and the remedies for disease; and though I was well awafe how common the exercise of this kind of insight is in somnambules—how it is used abroad as an auxiliary to medical treatment—I was not less surprised by the readiness and peremptoriness with which a person in J's position, declared and gave directions about things which she is wholly ignorant of an hour after, and was during the whole of her life before.

It is almost an established opinion among some of the wisest students of mesmerism, that the mind of the somnambule mirrors that of the mesmerist. Of course, this explains nothing of the operation of mesmerism; but it is a supposition most important to be established or disproved. One naturally wishes to find it true, as it disposes of much that, with the hasty, passes for revelation of other unseen things than those which lie in another person's mind. It certainly is true to a considerable extent, as is pretty clearly proved when an ignorant child—ignorant, especially of the Bible—discourses of the Scriptures and divinity when mesmerised by a clergyman, and of the nebulæ when mesmerised by an astronomer; but we have evidence in J. that this is, though often, not universally true. I will give an example of each:—

On Saturday, October 12, she had told us that she now 'saw the shades of things' that she wanted to know, and that she should 'soon see clearer.' The next evening, she went into a great rapture about the 'gleams' becoming brighter, so that she should soon see all she wished. The light came through the brain—not like sunlight, nor moonlight. 'No, there is no light on earth like this;' the knowledge she got 'comes astonishingly—amazingly—so pleasantly!' 'How is the mesmerising done which causes this?' 'By all the powers at once.' 'What powers?' 'The soul, and the mind, and the vital powers of the body.' Then, as we inquired, 'The mind is not the same as the soul. All are required in mesmerising, but the mind most, though mesmerism is still something else.' 'Those three things exist in every human being (the soul, the mind, and the body,) separate from one another; but the faculties belonging to them are not the same in everybody; some have more, some less. The body dies, and the mind dies with it; but the soul lives after it. The soul is independent and self-existent, and, therefore, lives for ever. It depends upon nothing.'

Here I prompted the question, 'What, then, is its relation to God?' She hastily replied, 'He takes care of it, to reunite it with the body at the day of judgment.' Here I was forcibly and painfully struck with the incompatibility of the former and latter saying, not (as I hope it is needless to explain) from any waiting on her lips for revelations on this class of subjects, but because it was painful to find her faculties working faulty. As I felt this disappointment come over me, an expression of trouble disturbed J's face, so ineffably happy always during her sleep. 'Stop,' said she, 'I am not sure about that last. All I said before was true—the real mesmeric truth. But I can't make out about that last; I heard it when I was awake—I heard it in church—that all the particles of our bodies however they may be scattered, will be gathered together at the day of judgment, but I am not sure.'—And she became excited, saying that 'it bothered her,' what she knew and what she had heard being mixed up. Her mesmerist dispersed that set of ideas, and she was presently happy again, talking of 'the lights.' This was the occasion on which some traces remained in her waking state, and she told a fellow servant that she had been dreaming and talking about the day of judgment.

Now here her mind seemed to reflect those of both her companions, though I was not aware of being *en rapport* with her. Her mesmerist had it in her mind that a somnambule at Cheltenham had declared man to consist of three elements; and J.'s trouble at her own mingling of ideas from two sources seems to have been an immediate echo of mine. Such an incident as this shows how watchful the reason should be over such phenomenon, and explains the rise of many pretensions to inspiration. It requires some self control for the most philosophical to look on a person of moderate capabilities and confined education, in the attitude of sleep, unaware of passing incidents, but speaking on high subjects with an animated delight exceeding any thing witnessed in ordinary life. It requires some coolness and command of self to remember that what is said may be of no authority as truth, however valuable as manifestation.

On the next occasion she uttered what could not possibly be in the mind of any one of the four persons present. The anecdote is so inexplicable that I should not give it but for my conviction that it is right to relate the most striking facts that come under my observation, positively declining to theorise. My friend and I have used every means of ascertaining the truth in this instance, and we cannot discover any chink through which deception or mistake can have crept in, even if the somnambule had been a stranger, instead of one whose integrity is well known to us.

The evening Monday, Oct. 14,) J. did not come up as usual to our *seance*. There was affliction in the household. An aunt of J.'s, Mrs. A, a good woman I have long known, lives in a cottage at the bottom of our garden. Mrs. A.'s son, J.'s cousin, was one of the crew of a vessel which was this evening reported to have been wrecked near Hull. This was all that was known, except that the owner was gone to Hull to see about it. J. was about to walk to Shields with a companion to inquire, but the night was so tempestuous, and it was so evident that no news could be obtained, that she was persuaded not to go. But she was too much disturbed to think of being mesmerised. Next morning there was no news. All day there were flying reports—that all hands were lost—that all hands were saved—but nothing like what afterwards proved to be the truth. In the afternoon (no tidings having arrived) we went for a long drive, and took J. with us. She was with us, in another direction, till tea time; and then, on our return, there were still no tidings; but Mrs. A. was gone to Shields to inquire, and if letters had come, she would bring the news in the evening. J. went out on an errand; while we were at tea—no person in the place having then any means of knowing about the wreck, and on her return, she came straight up to us for her *seance*. Two gentlemen were with us that evening, one from America, the other from the neighborhood. I may say here, that we note down at the moment what J. says, and that on this evening there was the additional security of my American friend repeating to me, on the instant (on account of my deafness,) every word as it fell.

J. was presently asleep, and her mesmerist, knowing the advantage of introducing subjects on which the mind had previously been excited, and how the inspiration follows the course of the affections, asked, as soon as the sleep was deep enough. 'Can you tell us about the wreck! J. tranquilly replied, 'Oh! yes they're all safe; but the ship is all to pieces.'

'Were they saved in their boat?'
'No; that's all to pieces.'
'How then?'
'A queer boat took them off; not their boat.'
'Are you sure they are all safe?'
'Yes; all that were on board; but there *was* a boy killed. But I don't think it is my cousin.'
'At the time of the wreck?'
'No; before the storm.'
'How did it happen?'
'By a fall.'
'Down the hatchways or how?'
'No; he fell through the rigging, from the mast.'

She presently observed, 'My aunt is below, telling them all about it, and I shall hear it when I go down.

My room, being a selection from two houses, this 'below' meant two stories lower in the next house.

She continued talking of other things for an hour longer, and before she awoke, the gentlemen were gone. After inquiring whether she was refreshed by her sleep, and whether she had dreamed ('No.') we desired her to let us know if she heard news of the wreck; and she promised, in all simplicity, that she would. In another quarter of an hour, up she came, all animation, to tell us that her cousin and all the crew were safe, her aunt having returned from Shields with the news. The wreck had occurred between Elsineur and Gottenburgh, and the crew had been taken off by a fishing boat, after two days spent on the wreck, their own boat having gone to pieces. She was turning away to leave the room, when she was asked—

'So all are saved—all who left the port?'
'No ma'am,' said she, 'all who were on board at the time; but they had had an accident before—a boy fell from the mast, and was killed on the deck.

Besides having no doubt of the recitude of the girl, we knew that she had not seen her aunt, the only person from whom tidings could have been obtained. But, to make all sure, I made an errand to the cottage the next morning, well knowing that the relieved mother would pour out her whole tale. My friend and I encouraged her, and she told us how she got the news, and when she brought it to Tynemouth—just as we knew before. 'How glad they must have been to see you 'at ours,' said I.

'O yes, ma'am:' and she declared my landlady's delight.

'And J,' said I.

'Ma'am, I did not see J.,' said she simply and rapidly, in her eagerness to tell. Then, presently—'They told me, ma'am, that J. was up stairs with you.'

Two evenings afterwards J. was asked, when in the sleep, whether she knew what she related to us by seeing her aunt telling the people below? to which she replied, 'No; I saw the place and the people themselves—like a vision.'

Such was her own idea, whatever may be the conjectures of others.

HARRIET MARTINEAU.

Tynemouth, Nov. 20, 1844.

### THE JEWISH RULER.

BY MISS L. M. BRANER.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews—the same came to Jesus by night.—St. John, c. iii.

Darkness encircled the land called holy—night, with her train of shadows, mantled mountain, hill, and valley, and deep sea, and placid lake, and gurgling rivulet. There were no stars visible—the sweet sparkling things were hidden behind dense clouds that had been clustering in the heavens since the decline of day, and the fair pale moon ventured not to glance from beneath her vapory mantle, lest she should behold some devastation on earth, for a rude and terrible storm was portending. All nature appeared conscious of the approaching battle of the elements, and hushed their murmurings. Men, women, children, birds, beasts, and insects remained quiet and expectant. Soon the artillery of heaven disturbed the calm, and flash after flash of lurid flames illuminated the vast concave and revealed the sea beneath—the cities, towns, and villages, the hill sides and pleasant vales of blessed Palestine. Proudest among its proud places stood Jerusalem; her costly palaces, her stately towers, her splendid domes, spires, and temples brightening under each successive gleam, shot from the electric heavens. The reverberating thunder and the long streams of brilliant lightning were accompanied by thick and fast-falling rain, as though an ocean above gave vent to its superfluous waves.

In an apartment of a rich and sumptuous dwelling of that eastern clime, sat one of its loveliest daughters, ministering tenderly to a tall and stately man, who tossed on a couch in all the restlessness of a troubled spirit, and anon gazing upon the conflict without. The chamber was supplied with every luxury, and lighted by lamps emitting a sweet and pleasant odor, while upon the forms of the occupants shone jewels of rare beauty and value, and robings from the most famed looms of the age.

The storm continued an hour and then the dark drapery fell from the blue vault, and the beautiful stars were disclosed to view, one by one, like glimmering gems, and the moon, gentle and smiling, scattered her rays until the expansive sky was flooded with mellow light, and beautifying every object. The breath of countless flowers—such flowers as bloom but in eastern lands—floated up and filled the atmosphere with delicious fragrance, while everything seemed to whisper—

There's light to follow darkness e'er—
There's joy for those who doubt and fear—
There's calm when threatning storms are done—
There's peace for all beneath the sun.

"Look up, my lord; the elements have stayed their contention—look up, I pray, and gladden the heart of thy handmaiden," murmured the lute-like tones of Sarah; the wife of Nicodemus. "The gloomy clouds obscure the celestial orb no longer—all is brightness."

The ruler pressed his head upon the heart that throbbed wildly beneath his costly robe of purple and fine linen, and sighing, replied, "There is no brightness in my soul, Sarah, there is naught but darkness and gloom always. In halls of state, in synagogue or temple, at home by thy side, my adored, or abroad, tranquillity eludes me, and doubt of a future kingdom, thoughts of another life disturb my bosom."

"Hast thou heard of the Nazarine?" questioned his beautiful listener, while to her face there sprang an expression of awe and reverence. "Hast thou hearkened to the great teacher whose fame has extended all over our lovely land, the ambassador of God whose voice has been heard on Olivet's Mount, in the garden, by the stream so dear to my heart, and elsewhere!" And there was that in the light of the speaker's beaming countenance that told a Christian woman's undying faith in Him who hath gathered around him so many of her fair sisters.

"He is an imposter, Sarah; he has deceived thee and others—OUR Messiah is yet to come," spoke the ruler.

Dost thou forget the miracles he has performed? There was no deception in the awakening of the noble brother of the fair sisters of Bethany from the slumbers of the grave—in the resuscitation of the only son of the widow of Nain, and the sweet, childish daughter of Jarius, nor in the healing of poor wasted frames."

"Ah! Sarah, can he heal the *mind?* Can this boasted one dispel the doubts and fears that have gathered in sad confusion about my aching bosom!" and the ruler hid his noble countenance amid the rich cushions of the sumptuous couch on which he had been seeking repose in vain.

His companion placed her soft hand on her head, and bending down, whispered in his ear. He rose from his pillow and flung his arm round her fair person, drew her to his side and said, "Weary of thy presence my loved one! Weary of aught so good and true? Sooner the golden sun forget his rising and declining; the moon to gladden the earth with her smiles; the stars to sparkle on heaven's robe; the blossoms we love to fling their fragrance on the breeze: sooner all things forget their appointed destinies than I remember not thy affection, thy truth, thy gentle devotion."

The Jewish wife bent modestly beneath the gaze of her lord, cherished next to her God, and murmured, "Thanks, thanks—and now hearken to thy servant. Whose power bade the clouds disperse and unmantled the night genius, stayed the rain and swift footed lightning, kept us here unscathed by the fiercely contending elements, reaches my heart and thine. Go to the Bethlemite and learn what thou wouldst of a future state."

There had long been a shadow on the brow of Nicodemus, a grief in his bosom unrevealed; and this shadow had deepened, this grief grew heavier and darker, until this noble form bent under its influence. Amid the halls of state he remained gloomy and abstracted; and when he sought his rich and gorgeous dwelling, and encountered the soft caresses of his dark-eyed Sarah, his troublous dreams increased, his mental inquietude became unsupportable, and he longed in the bitterness of his grief to die.

Now he trembled beneath the musical words that greeted his ear, but replied—

"Men will scoff at me, Sarah—my people will denounce the traitor of his fathers," and he rose to his feet and paced the apartment impatiently, while his companion poured forth the language of condolence. Her heart was overflowing with sadness for his anguish. Oh! woman—woman! what is not thine to do and suffer!

"Seek the one I have named my lord—seek him to-night," she replied. "His voice steals on the heart like the melodies of our minstrels, and its tones will bring thee peace."

"Not to night—oh! not to-night can I seek peace," exclaimed the ruler. "The season of darkness is not a time to unveil the soul."

"There is a flower, my master," meekly answered the Jewess, "that unfolds its petals when all eyes are shrouded save His to whom its fragrance floats up. It pours its incense out in darkness and secrecy. Be like that plant, and bare thy breast to the gaze of heaven."

What can not the persuasions of the gentle and pure effect!

Nicodemus sought the abode of the Nazarene, and uttering his simple "Rabbi, Rabbi," was admitted to his presence. Fair as a woman's were the broad brow, the delicate cheek, and full orbs of that lowly one, while the floating curls of radiant hair, lent a wondrous beauty to the meek countenance. He spake, and the ruler harkened as to a strain of celestial minstrelsy—fear fled away, doubts vanished, and to his heart there stole a thrilling sensation of perfect happiness.—He knelt and worshipped in sincerity, and when the first faint streaks of the early dawn became visible, he left the side of his angelic instructor and sought his proud home, thenceforth to live for that eternal and fadeless clime allotted to those who are "born again."

Jerusalem's pride has been humbled in the dust—centuries have sunk to their graves—nations have risen and fallen, but the power of the teacher still remains; it is glorious, illimitable.

EXTENSIVE WILDERNESS. It is known to but very few citizens that there is in the northeastern portion of the State of New York, an almost unexplored wilderness embracing a territory much larger than the entire State of Massachusetts, and capable, if as thickly settled, of containing more than a million of inhabitants. There are in this wilderness about two hundred lakes of two miles and upwards each in diameter; and some of them fifteen, eighteen, and even twenty miles in length. The Blue Mountain lake is described by Rev. Mr. Todd, as being upwards of eighteen feet above the level of Lake Champlain, and excelling in point of location, the beauty of Horicon, (better known as Lake George.) Near Long Lake, in the very heart of the forest, is a little community of fourteen families, who subsist by fishing, hunting, &c., and have lived in comparative ignorance until they were visited a few years since by the eminent divine above named. Besides these, this immense tract of land has never been explored by any, save by hunters and Indians who have penetrated but a short distance, so far as ascertained. They have in some instances, however, been overtaken by storms, and their sufferings and trials during these inclement seasons, together with their gaming exploits, would, in the hands of a proper person, furnish ample material for a very exciting and interesting romance. [St. Louis Rep.

THE BOSTON SUNDAY SCHOOL HYMN BOOK. The Publisher would inform his friends and the public that the third edition of the 'Sunday School Hymn Book,' has just been issued. It will need no higher recommendation than the fact that it was prepared by Lewis G. Pray, Esq., an active agent of the Sunday School Society, and recommended by the said Society, and already introduced into the following Sunday Schools.

In Boston, viz: Rev Mr Waterston's Chapel, Howard Sunday School, Rev Mr Barrett's School, West Church Sunday School, Suffolk Street Chapel School, Rev Mr Huntington's School, Bethel Sunday School, (Rev Mr Taylor's,) Hawes Place Sunday School, So. Boston; Farm School on Thompson's Island; School of the Ministry at Large, Providence; Needham Sunday School; Rev Mr Sanger's, Dover; Rev Mr Briggs, Dover; Rev Mr Osgood, Cohassett; Rev Mr Bartlett, Marblehead; Rev Mr Furness, Philadelphia; Rev Mr Eliot, St Louis, Mo.; and sundry others whose names may hereafter be given.

N. B. Those wishing copies for examination will be supplied on application, and the subscriber is confident it will be an acceptable book.

BENJ. H. GREENE,
Sunday School Depository,
n16 124 Washington st.

NEW JUVENILE BOOKS. Flowers for Children, by Mrs Child; The Robins, by Mrs Trimmer; The Favorite Scholar, by Mary Howitt; Turns of Fortune, by Mrs S. C. Hall; The Lost Child; My Early Home; I'll be a Gentleman; Stories for Children; The Savior's Life, written especially for children and youth; New Stories for Little Girls; New Stories for Little Boys and Boys' Guide.

For sale at SIMPKINS'S, 21 Tremont Row. d7

NEW YEAR'S GIFTS. Annuals and other Illustrated Books, for sale by SAXTON, PEIRCE & CO., 133½ Washington st.

The Juvenile Scrap Book, by the author of The Women of England, containing 16 engravings, elegantly bound.

Drawing Room Scrap Book, embellished with 36 highly finished line engravings, embracing portraits, landscapes, historical and scripture subjects, &c. &c., quarto, elegantly bound.

Hall's British Ballads, 1v royal 8vo, each page beautifully embellished, bound in rich morocco and fancy paper.

Prism of Imagination, embellished with colored titles, borders and ornamental letters and vignettes, 8vo.

Childe Harold's Pilgrimage, a new and beautifully illustrated edition, 62 splendid engravings.

Shakspeare Illustrated, in a series of Landscapes and Architectural Designs, with notes of the several localities by various authors.

Heath's Shakspeare Gallery, 45 finely engraved plates 8vo, superbly bound in morocco.

Heath's Waverly Gallery, 36 plates, 8vo morocco gilt.

Burns' Complete Works, beautifully illustrated, 8vo, superbly bound in morocco.

Milton's Poetical Works, with engravings.

The Chinese Empire, illustrated in a series of highly finished engravings, 1v 4to, gilt.

Bunyan's Pilgrim's Progress, with Life of the Author, by Conder, 8vo morocco.

James' Book of the Passions, illustrated by 16 engravings, richly bound.

The Gift, with elegant plates, engraved by Cheney and others.

Leaflets of Memory, edited by R. Coates, M. D.

Rose of Sharon; Friendship's Offering—Rose—Juvenile Gem; Casket; Hawthorne—Love Gift—Opal—Hyacinth, &c. &c.

Address all orders to SAXTON, PIERCE & CO. Booksellers, 133½ Washington st. n23

UNITARIAN PUBLICATIONS.

| | Sparks' Essays and Tracts, 6 vol, 12mo, | price 6,00. |
|---|---|---|
| Unitarian Miscellany, 6 vols 12mo, | | 2,50 |
| Christian Examiner, complete, 38 vols 8vo, | | 30,00. |
| Palfrey's Academical Lectures, 2 vols 8vo, | | 3,75. |
| Buckminster's Works, 2 vols 12mo, | | 2,75. |
| Channing's Complete Works, 6 vols 12mo, | | 4,50. |
| Palfrey's Lowell Lectures, 2vols 8vo, | | 3,00. |
| Greenwood's Sermons of Consolation, 16mo, | | 75. |
| Peabody's Lectures on Christian Doctrine, 2d edition, | | 75. |
| Martineau's Endeavors after the Christian Life, 12mo, | | 75. |
| Sparks' Letters on Episcopacy, 12mo, | | 75. |
| Livermore's Commentary on the Gospels, 2 vols 12mo, | | 1,75. |
| Norton on the Trinity, 12mo, | | 90. |
| Norton's Genuineness of the Gospels, 3 vols 8vo, | | 8,00. |
| Livermore's Commentary on the Acts, 12mo, | | 87. |
| Noyes's Hebrew Prophets, 3 vol 12mo, | | 3,00. |
| Palfrey's Sermons, 12mo, | | 75. |
| Greenwood's Chapel Liturgy, 12mo, 5th ed., | | 1,12. |
| Last Days of the Saviour, from the German, 16mo, | | 62. |
| Noyes's Job, 12mo, 2d edition, | | 1,00. |
| Worcester's Last Thoughts on important subjects, 12mo, | | 62. |
| Human Life, or Practical Ethics from the German of De Wette, 2 vols 12mo, | | 2,00. |
| De Wette on the Old Testament, translated by Rev T. Parker, 2 vols 8vo, | | 4,50 |
| Parker's Discourses, 8vo, | | 2,00. |
| Lives of Eminent Unitarians, 12mo, | | 1,25. |
| Selections from Priestley's Writings, by H. Ware, Jr., | | 75. |
| Ware on Christian Character, 18mo, | | 37. |

The above, with all other Unitarian publications, for sale at a large discount from retail prices, when a number of books are selected. JAMES MUNROE & CO., Agents of the American Unitarian Association, No 134 Washington, opposite School st. n23

STONE'S CONFERENCE HYMN BOOK.—Hymns and Tunes for Vestry and Conference Meetings, by Edwin M. Stone.

The following are among the notices of this book.

[From the Christian World.]

'There has been a great degree of satisfaction expressed, this last winter, with the singing at our Conference and Prayer Meetings. This little book is well adapted for such meetings, for which it is mainly designed.'

[From the Christian Register.]

'This little book comes out opportunely to meet the want presented by the recent re-introduction of Congregational Singing into our places of worship. It is cheap in price, of a convenient size, and contains the favorite hymns and tunes, appropriately fitted to each other. We would recommend its examination to those who are seeking for a work of the kind.'

[From the Christian Examiner.]

'We are much pleased with it. Something of the kind has been long wanted, and is now especially required, when the practice of the old and primitive congregational singing is reviving among us, which is sure to bring back a taste for the old, simple and devotional music. The book is a small one, modest, and unpretending; but it well fulfils its design. It embraces a sufficient variety of tunes to answer the purpose for which the publication is intended, and these, as well as the hymns—two or three of which are given to each tune—seem to us to have been well chosen.'

Published by WM. CROSBY, 118 Washington st. n16

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
HENRY ALLEN.

s7 tf

FOR CHRISTMAS AND NEW YEAR'S HOLIDAYS. The largest and most varied stock of SPLENDID BOOKS for persons of all ages, to be found in the city, is at SAXTON, PEIRCE & CO'S Great Book and Periodical Store, No. 133½ Washington street.

*ANNUALS.*

Book of Beauty: Keepsake: Drawing Room Scrap Book: Juvenile Scrap Book: China Illustrated: Montgomery's Sacred Gift, all beautifully illustrated and bound in superior style, London edition; Leaflets of Memory; Gift; Rose; Friendship's Offering; Rose of Sharon; Keepsake; Casket; Opal; Hawthorne; Hyacinth; Juvenile Gem; Love Gift; Nature's Gem, with fine steel and col'd plates, and bound in elegant style, American edition.

*POPULAR RELIGIOUS AND MISCELLANEOUS WORKS.*

Charlotte Elizabeth's, Mrs Sigourney's, Mrs Ellis's, Mrs Hofland's, Agnes Strickland's, and Hannah More's Works; Gems of Sacred Poetry; Autumn Flowers; Buck on Resurrection; ——— Notes on New Testament; Macauley's, Scott's, Wilson's, Stephens's and Sidney Smith's Miscellanies; Memoirs of Margaret and Lucretia Davidson, &c. &c.

*JUVENILE WORKS.*

A very large and splendid variety. n30

TO GERMAN STUDENTS. Follen's Practical Grammar of the German Language.

Follen's German Reader, for Beginners.

Follen's German Grammar and Reader are considered to be the best works of the kind in use. The second and third editions of the Grammar were both greatly improved, by corrections and additional rules and illustrations, by the author; since which, the work has passed through several editions, and has been introduced into Harvard University. The German Reader, also, has been repeatedly printed; and its popularity is constantly increasing.

New editions published and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. n2

WELLS' SERMONS. Subscribers to the volume of Sermons by the late Rev. G. W. Wells, are informed that the book is now ready. Those holding subscription papers are requested to send them at once to the Publisher. As the edition is small, subscribers should call for the copies early. The volume comprises 290 pages, 16mo—price to subscribers 50 cts.

WM. CROSBY, Publisher,
n9 118 Washington st.

NO. 9, PRESENTATION BOOKS. *NEW COLORED TOYS.* Little Poems, with good morals, translated from the German. Part second do do do. Story of Little Sarah and her Grandmother's Johnnycake; Mrs Prim and her son Jim; Picture Alphabet; Remarkable Story of Chicken Little.

These little books are not only intended to please the eye, and give amusement to children, but also to assist in the cultivation of good affections.

Published by T. H. CARTER & CO., 118½ Washington st. d14

CLOTHS, CASSIMERES, VESTINGS, AND TAILORS' TRIMMINGS may be obtained at KIMBALL'S, 28 Washington street, at the lowest prices. Just received, a good assortment of low priced STOUT CASSIMERES, suitable for boys' wear. n23

LETTER PAPER. A new supply of ruled and plain Letter Paper, a good article for $3 per ream. For sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. d7

FALL AND WINTER GOODS.

DANIELL & CO.,

201 WASHINGTON STREET,

HAVING enlarged our establishment the past season we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as it respects new styles of Goods, and at as low prices. In our

SHAWL ROOM,

We have all the new, rich and desirable styles o LONG AND SQUARE CASHMERE SHAWLS, and a full supply of every other kind of new and fashionable SHAWLS.

SILK DEPARTMENT.

NEW DRESS SILKS of all the kinds, qualities and prices to be found.

EMBOSSED CENTRE TABLE AND PIANO COVERS.

The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.

Black and blue black ALEPINES of the most approved manufacture.

LINEN DEPARTMENT.

We have our usual large supply of all the best styles of LINENS, and as we have for many years paid particular attention to this article, we feel sure the kinds we offer will not fail of giving entire satisfaction. We have every width from 1 yard to 3 yards wide.

LINEN CAMBRIC HDKFS., HOSIERY AND GLOVES.

Mouseline de Laines, Cashmere Repts, Alpaccas, Gala Plaids, French and American Prints, and a great variety of other GOODS FOR DRESSES.

Rose and Whitney BLANKETS, QUILTS, and every other article of

HOUSEKEEPING GOODS.

CASSIMERES, FLANNELS, COTTONS.

We have always on hand every article usually wanted for MOURNING, viz: Black Bombazines, Silks, Crapes, Veils, &c.

As our facilities are equal to any in the Trade, we are enabled to sell our Goods at the lowest price, and we PLEDGE ourselves to sell as good a SHAWL, SILK, or any OTHER ARTICLE, at as low a price as it can be obtained at ANY OTHER STORE IN THE CITY. Purchasers may feel sure of buying CHEAP, as we always mark our Goods at the lowest price they can be sold for.

*ONE PRICE AND SMALL PROFIT,*

is still our Motto.

DANIELL & CO.,
201 WASHINGTON STREET.

s28

GREENWOOD'S PSALMS AND HYMNS.—J. JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N. Y. (Rev Mr Parley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bang